



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

NEDL TRANSFER



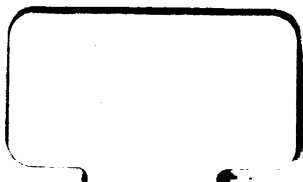
HN 5X96 7

ADAM

D7X

E.M.

KC 10975





אָדָם ADAM,
T T

אָדָם EDOM, אָדָם ODEM.

BY E. M.

Author of "Elvira,"

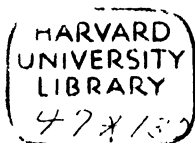
"Rams' Skins and Badgers' Skins Dyed Red," etc., etc.

PORTLAND, ME.:

HOYT, FOGG & DONHAM.

1882.

KC 10975



COPYRIGHTED, 1882.

B. THURSTON & CO.
Sterotypers and Printers,
Portland, Me.

PREFACE.

It is hoped that this little book will be a help to very many of the Lord's dear people who can read no language but their own. As such turn over these pages, let them not conclude from the few Hebrew and Greek words on which their eye may alight, that the book is not for them. It is for them, *expressly*. The writer has prayerfully endeavored to bring up some of the precious things of God, out of the darkness of the rich Hebrew, into such plain light, that even the "wayfaring men" may "not err" in comprehending their meaning. And, at the same time, it is hoped that those believers who have time and opportunity, will be stirred up to study for themselves the languages, in which the Bible may be read exactly as God wrote out the abundant fulness of His "good tidings of great joy," and that those Christians who already possess this treasure of knowledge, may be excited to make a constant and living use of this "talent," entrusted to them by the Master.

One word as to the genesis of the book, in the hope that it may prove suggestive to believers to consecrate to the Lord Jesus their *all*, praying *al-*

ways over the selection of the gifts to their friends at those anniversaries, when they have occasions of giving pleasure, but too often forget that they may also be sowing the seed of the kingdom. At Christmas, 1880, the writer received from two beloved friends in the Lord, a valuable present of Hebrew books. Eagerly turning over the leaves, in the new delight of possession, her eye was arrested, as by a sudden blaze of light. The three words forming our title were there on the open page of the Lexicon, standing one after another, in what seemed a rainbow-glory of prismatic beauty. The whole subject was there, in those three words, and all she had to do was to follow out the rich winding of that golden clue of brightness. Often, while revelling in the gracious revealings with which the Lord has blessed her soul while writing out this story of His love, has she thought of those whose precious gift was so used by Him, for her own comfort and learning; and her earnest prayer is, that He may so bless this delivery of His message, that they who sowed as well as the one who reaped this measure of instruction, may rejoice together over eternal results from this service in which their Lord privileged them to unite for Him.

March, 1882.

INTRODUCTION.

AMONG the many devices of Satan, by which he deceives souls in these "perilous times" (2 Tim. iii. 1), few have been attended with so much sad success, as the denial of the "verbal inspiration" of Scripture. Many persons (alas! their "name is Legion"!) who dare not yet go so far as absolutely to deny all connection between God and the Bible, yet commit what is actually a sin of equal arrogance in unbelief, when, while professing to recognize the general character of the Scriptures as being inspired by the Divine mind, they yet refuse to accept *the whole* as minutely dictated by the spirit of God in all its details. They say that the words and manner through which the truth is communicated, belong to Moses, Jeremiah, and the other messengers of the Lord; and that these men of God, after being informed in a general way what was their Master's will, were then

left to communicate that will to their fellow-men in such terms, and with such redundancy of expression, as might seem to them most calculated to insure its reception.

But these cavillers forget that the prophets were often the bearers of "sealed despatches"; that is, they were commissioned to write and utter what they themselves did not always fully understand, as indeed, it was not necessary that they should; since they wrote, not only to supply the needs of their own time, but also those of ages yet to come, into all the *minutiæ* of which it was not possible for them to enter intelligently, unless God had wrought a miracle on their mental powers; but unnecessary miracles the Lord never performs. (See Dan. viii. 26, 27; xii. 4, 8, 9.)

We know, too, even in earthly matters, how much frequently depends on the messenger's delivering his commission in the very words, and even with the very punctuation, in which he received it. How often the change of a word, or letter, or even of a comma, would reverse the entire meaning of a phrase! Is it not then, the height of pre-

sumption to accuse Jehovah of being less careful concerning His communications, than an earthly government would be of its embassy? Is it not practically saying that the commands of the King of kings are of less importance than the laws and treaties of this world's sovereigns?

Then another evil of such meddling with sacred things is, that it would rob us of much precious Scripture, according to the taste and prejudices of the objector.

How often, when quoting God's plain rebukes of sin, have we been met by the cool retort:

"O! that was said by Moses, or Paul (as the case might be), to the people of his own time! You cannot apply that to the nineteenth century. That has nothing to do with the general moral truth!"

And again, when speaking of some precious comforting passage addressed to God's suffering ones, or some word of guidance to His bewildered ones, how deeply have we been wounded by the sneer which belittled the idea of God's stooping to console individual sorrows; or by the question:

"Has not God given you common sense to lead you, without your needing to go to the Bible for every small direction?"

As for the long genealogical lists in the books of Moses and the Chronicles, these appear to be the special objects of contempt on the part of those who deny the "verbal inspiration" of the Bible; and they consider such lists to have been inserted, either as a mere part of common secular history, or as a special *bonne bouche* to gratify the national vanity of the Jewish people. Thus they contradict, not only the *spirit* of Scripture, but also the *positive assertions* of the Lord Himself.

We read, 2 Sam. xxii. 31: "As for God, His way is perfect; the word of the Lord is *tried*," (margin, *refined*). Now, "*word*," in the original is here expressed by *מִקְרָא*, *imrah*, which signifies, not only the equivalent of our English "*word*," but also, a *song*, or *poem* (as the Latin *carmen*). Now every one knows that the omission, insertion or alteration of a single word, would often change the whole character of a poem, spoiling its rhythmic beauty, and giving a tone or meaning quite

contrary to that intended by the author, who must, unquestionably, be the only fit person to "try," or "refine" his own compositions; and much of the dainty elegance and even of the intellectual power of a poem, often depend on some skillful play upon a single word. What would Tennyson, or Longfellow, or any other human poet, say to an edition of his works, having his name appended to them, indeed, but "tried," "refined," or corrected, to suit the taste and opinions of some smaller genius? Would he not cry "Shame!" on the literary piracy? Still less is mortal man qualified to do anything but emasculate and utterly spoil, by his meddling, any of the exquisite "poems" of the Divine One, Who informs us that He, the Almighty Originator, has already "tried" and "refined" them into perfection.

In Prov. xxx. 5, we have this statement with increased emphasis:

"Every word of God is pure" (אִמְרָה, *imrah*, again), proving that He has not placed one "word" or "poem" of His at the disposal of man's criticism.

In Mark xiii. 31, our Lord tells us :

“Heaven and earth shall pass away, but my words shall not pass away”; showing thus how daring is the sin of those who strive to cause so many of God’s “words” to “pass away,” as things of little importance, and of mere human origin.

Deut. iv. 2, very clearly prohibits such trifling with holy things :

“Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you.” “*Word*” is here expressed in the Hebrew original by דָּבָר, *dabhar*, answering to the Greek *λογος*, and to the Latin *verbum*, *vox*, *sermo*, as well as to our Saxon, “*word*.”

To the same effect are the following Scriptures :

“Thus saith the Lord, Stand in the court of the Lord’s house, and speak unto all the cities of Judah, which come to worship in the Lord’s house, all the words (דְּבָרִים, *dabharim*) that I command thee to speak unto them; diminish not a word (דָּבָר, *dabhar*).”
Jer. xxvi. 2.

“ Moreover He said unto me, Son of man, all My words (דַּבְּרַי, *dabharai*) that I shall speak unto thee, receive in thine heart, and hear with thine ears.” Ezek. iii. 10.

Isaiah informs us *why* so many refuse to accept the literal words of the Most High :

“ If they speak not according to this word, it is because there is no light in them.” viii. 20.

And again : “ In that day shall the deaf hear the words (דַּבְּרַי, *dabherai*) of the book, and the eyes of the blind shall see out of obscurity and out of darkness.” xxix. 18.

Here then, we learn that the blindness and darkness and deafness of sin incapacitate men from seeing and hearing the beauty and power of those little individual words which thrill, with their rich loveliness and music, the hearts to which the Holy Spirit’s influence has taken and revealed the precious things of Christ.

But see the awful consequences of such rejection, such refusal to see and hear !

Our Lord says : “ Making the word (λογον) of God of *none effect* through your tradition.” Mark vii. 13.

Is it not so, now, in the case to which we refer? Are not large portions of the Bible left unread, and consequently, made "of none effect," because of the wicked human tradition that such portions were not fully dictated by Jehovah? Never can we forget the agony with which we recently heard the infamous assertions of two professed ministers of Jesus Christ; one, wresting Scripture itself, declared that he possessed "a more sure word of prophecy" than the Bible; while the other remarked, with deliberate emphasis, that he "did not consider the Bible, as a whole, the word of God"!!!

And where would such teaching place us finally? If *one* person may reject some words of God, which offend his own self-love, *another* may refuse others for the same reason, and so we should be robbed of the whole book!

"Will a man rob God? Yet ye have robbed Me." Mal. iii. 8.

And we may see how the Lord regards such spiritual felony, when we read Rev. xxii. 18, 19:

“For I testify unto every man that heareth the words (*λογους*) of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words (*λογων*) of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”

Solomon tells us, Ecc. viii. 4: “Where the word (*דַּבָּר*, *dabhar*) of a king is, there is power; and who may say unto him, what doest thou?”

We will not risk the terrible result of asking the presumptuous question, but will rather exclaim, with reverent joy:

“He doeth all things well!” Mark vii. 37.

And now we purpose, in these pages, by the KING’s help, to examine lovingly and prayerfully, just *one* of His words, a word so full of His “power,” as to be an epitome of the whole plan and history of salvation, unfolding to us at once the sinner’s piteous need, and the Saviour’s merciful fulness in meeting

that need; the sinner's utter destitution, and the Lord's unsearchable riches; the sinner's rash plunge down into the dunghill, and Jehovah Elohim's far-back devisement of means whereby "His banished may not be expelled from Him." 2 Sam. xiv. 14.

And may those who shall read these unfoldings of Divine compassion be constrained to search the Scriptures of truth for more such gems of glory, and be enabled to feel what Solomon was taught, nearly three thousand years ago, and what so many of God's redeemed ones rejoice to learn still:

"WHERE THE WORD OF A KING IS, THERE IS POWER." John v. 39; Mark iv. 24, 25; 2 Pet. iii. 8; Heb. xiii. 8.

אָדָם, ADAM, אֶדוֹם, EDM, אֶדֶם, ODEM.

MANY, even of those who profess to read the Bible "through," have been tempted to pass over, as both uninteresting and unprofitable, those first chapters of the books of Chronicles which contain the genealogies of the early inhabitants of the world. A mountain of difficulties and wonders insurmountable have those chapters been to such as have ventured to apply man's carnal "*Why?*" to the Lord's sacred doings. Yet those who wait on the Most High have been enabled rapturously to exclaim:

"Who art thou, O great mountain? before Zerubbabel thou shalt become a plain."
Zech. iv. 7.

And in those very chapters are folded up "parables" and "dark sayings," which, when interpreted and illuminated by the Holy Spirit, afford to the humble disciple of the Lord Jesus such gracious instruction as en-

ables him to apply the promise given by the mouth of the prophet Isaiah :

“And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined,” xxv. 6; Ps. xlix. 4; John xiv. 26; xvi. 13, 14.

The first word in these genealogical lists, 1 Chron. i. 1, is :

ADAM.

We once heard of an infidel's being converted by means of the mere study of the Hebrew language. He had resisted every other means of grace ; but this proved to be the Lord's chosen “hammer,” which should, at last, “break the rock in pieces,” Jer. xxiii. 29; and the man was constrained to declare that only a God could have guided the formation of a language so expressly calculated to reveal the whole glorious plan of redemption, in its grand intellectual mystery, and in its clear heart-simplicity.

Nor can we wonder at such a conclusion, when we come to examine the riches of grace

and wisdom and glory wrapped up in that one little word "*Adam*," as it is written in the original Hebrew Scriptures, as Jehovah first dictated those Scriptures, in all their pristine beauty, unshadowed by the medium of a translation.

The word "*Adam*" is composed of three Hebrew letters:—

אדם

But in these letters is contained much more than the name of the first man. They are, in the Hebrew Scriptures, made to represent three distinct words, of different, yet kindred signification, showing, as in a sweet "song of degrees," the principal subjects of God's gracious revelation to man; and this trinity of instruction is derived from a fourth word, composed of precisely the same letters, and being the root, whose general idea pervades the branch-words. The whole forms one of the numerous instances scattered over the pages of Holy Writ, of more or less direct, but always beautiful, illustration of the Divine Trinity of Persons joined in the central Unity of co-equal Godhead.

The words so unvarying in the form and

number of the letters composing them, are distinguished from each other in meaning and pronunciation, simply by the different points placed above or below them. Thus we have :

אָדָם, *Adam*, meaning *the red earth-clod*.

אֱדוֹם, *Edom*, meaning, *the red man*.

אֶדֶם, *Odem*, meaning *the sardius, ruby, or red jewel*.

And all these are derived from :

אָדָם, *red*, or *he glows*, or *blushes*, which, by affinity with the *Æthiopic*, also includes the idea of blushing beauty.

So that, in connection with this first name in the long list recorded in the books of *Chronicles*, we have presented to us the three leading thoughts : man's nature, God's redemption, and the honorable position to which that redemption raises those who partake of its advantages. Then the root-word carries us back before "the ages," to God's "eternal purpose in Christ Jesus." Eph. i. 4 ; iii. 11 ; Col. i. 26 ; 1 Pet. i. 20.

We will now proceed to notice, separately, the words formed from these three letters.

אָדָם, ADAM, THE RED EARTH-CLOD.

MORE than one word is used in Hebrew, to signify "*earth*"; with them however, we have at present nothing to do, as they have no connection with our immediate subject.

In Gen. ii. 7, we read :

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul."

The word "*man*" is here, in the Hebrew, אָדָם, *adam* ; the word "*dust*," sometimes rendered "*earth*," in other passages in our English version, is used to represent *dry, unwrought earth*, in contradistinction from אֲדָמָה, *adamah, red, or cultivated earth*. Thus the idea of the verse paraphrased, would be :

"And the Lord God moulded a red earth-clod out of the dust of the cultivated earth, and breathed into his nostrils the breath of life ; and the red earth-clod became a living soul."

20 ADAM, THE RED EARTH-CLOD.

Out of the common mass of red earth, cultivated into general beauty by the Almighty "Fiat!" the Lord, at His sovereign will and pleasure, gathered up a handful of the inferior portion, the surface "*dust*" (אֶפֶר *aphar*), and by His touch, recultivated it; first, into a red earth-clod of quality superior to its origin; next, moulded it into a thing of exquisite, but lifeless beauty; then, to finish His work, breathed His own life into it; and thus changed the common noun, descriptive of human material, into the Proper Noun, which should single out that individual, by a world-long appellative; at once distinguishing him from the inanimate clods of his native soil, and at the same time reminding him that he was formerly even as they, and would have so remained, had not the Almighty Choice enabled this particular red earth-clod to "attain to the resurrection out from among the dead," thus foreshadowing the spiritual future by the literal present. Phil. iii. 11. So:

"In the day that God created man (אָדָם, *adam*) in the likeness of God made He him, male and female created He them, and

blessed them, and called their name Adam (אָדָם), in the day when they were created." Gen. v. 1, 2.

He "with whom is no variableness, neither shadow of turning" (James i. 17), thus began His dealings with His creature in the same way as He has continued them ever since, giving, in the first dawn of creation's morning, the same lesson as He gave afterward, in the full splendor of the noontide glory of "the Word made flesh," and dwelling "among us" (John i. 14), teaching human childhood, by means of the "object lesson" of creation, precisely the same truth which He has since presented to human maturity by means of the precept of the Holy Spirit, that:

"It is not of Him that willeth, nor of him that runneth, but of God that showeth mercy." Rom. ix. 16.

Nothing but the Lord's sovereign choice and loving mercy separated our first father from his kindred clods, and made him better than they.

The artists of this world talk much of "the angel in the marble," which only the master's

22 ADAM, THE RED EARTH-CLOD.

hand can disimprison, and of the fact that, to an unskilled eye and hand, all blocks of marble are alike, and that, to such, there is no angel there. But how few realize that, while they speak so of earthly art and of human genius, as bringing *out* of the marble what that genius has, by imagination, first put *in*,—God listens, and, pointing back to His work of ancient times, pronounces the solemn words:

“Out of thine own mouth will I judge thee, thou wicked servant.” Luke xix. 22.

If man was once, for a little while, declared to be “very good” (Gen. i. 31), who made him so? Whose Heart of Love selected one clod from among the rest? Whose Mighty Thought planned *in* the angel, not into fair, white marble, but into mean, red, crumbling dust? And Whose Plastic Hand wrought more than an angel *out*? Who but the “Victory of Israel” (1 Sam. xv. 29, margin)—even He “who doeth according to His will in the army of heaven, and among the inhabitants of the earth”? Dan. iv. 35.

Hannah acknowledged this, long after, in her song of praise, when she said :

“He raiseth up the poor out of the dust” (אָפּאַר, *aphar*, the same from which Adam was taken), “and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory ; for the pillars of the earth are the Lord’s, and He hath set the world upon them.” 1 Sam. ii. 8.

And later still, down the ages, James, the apostle, joined the chorus of praise, when He said :

“Of His own will begat He us with the word of truth.” James i. 18.

True, the apostle was referring to the new and spiritual creation of the believer, but in doing so, he spoke of the final and most important result of the Divine Will, of which the earlier and earthly choice was the type. And this grand truth, respecting God’s indisputable right and fact of elective work and mercy, is expressly declared by the Lord Himself, in His address to Israel as a nation :

“You only have I known of all the families of the earth” (אָדאַמָה, *adamah*). Amos iii. 2.

24 ADAM, THE RED EARTH-CLOD.

Thus we have "line upon line" (Is. xxviii. 10) of illustrative and didactic Scripture, showing us that lesson, so humbling to the arrogance of the unregenerate heart, that salvation is "not of works, but of Him that calleth"; and that the Potter hath "power over the clay." Rom. ix. 11, 21.

The selection of one clod from the rest, and making it a man; the choice of one nation from the others, and establishing it as *the* nation, connecting this second choice with the first, by the use of the word אָדָמָה, *adamah*; how do these exhibit, with the clear beauty of Divine heliotypes, the likeness of the sweetest, fairest choice of all, the choice of His Church! "As He saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved." Rom. ix. 25; Hos. ii. 23.

HE made a man, out of a red earth-clod, which was not a man; HE made a nation out of a poor wanderer, who was not a nation; and HE made a living Church, out of dead sinners, "according to the good pleasure of His will." Eph. ii. 1, 4-10; i. 3-5.

We see, then, the red earth-clod formed into a man, endowed with an immortal soul. and pronounced by his "Author and Finisher" (Heb. xii. 2), "*Very good.*" Well might the name of the Almighty Artist "be called Wonderful" (Is. ix. 6), since out of such poor materials, He could make so beautiful a thing! But yet more wonder, yet more beauty, yet a stranger display of Omnipotence was to come? Alas, that it could only be displayed on the terrible back-ground which was first to be wrought by an enemy's hand into the picture!

Adam's name (had he but read it so!) contained a warning, as well as a reminder. While it was evidently designed to carry back his thoughts "to the rock whence he was hewn, and to the hole of the pit whence he was digged" (Is. li. 1), it was also full of the tender admonition:

"Let him that thinketh he standeth, take heed lest he fall." 1 Cor. x. 12.

Adam thought that he stood, but failing to "take heed," he fell; and Scripture very clearly teaches us what was the nature of that fall; it was simply a forsaking of God, and

26 ADAM, THE RED EARTH-CLOD.

going back to *self*. It was a giving up of the nobler part of existence, the soul, God-breathed, and God-given, to be tyrannized over by the ignobler part, the old base origin of the earthly self. This is set before our minds by the Psalmist, in Ps. cxlvi. 3, 4: -

“Put not your trust in princes, nor in the son of man (אָדָם, *adam*), in whom there is no help. His breath goeth forth, he returneth to his earth (אֲדָמָה, *adamah*); in that very day his thoughts perish.”

In this description of the literal death of the body, is exhibited a picture of the spiritual fall, which consisted, as the Psalmist so expressively says, in man's returning “to his earth”; or, as the Hebrew more graphically renders it, in the red earth-clod's going home to his red earth-clodism, in the returning of אָדָם, *adam*, to אֲדָמָה, *adamah*.

The body was earthly in its origin, in its nature; the soul's origin was divine. Herein was the exceeding sinfulness of that sinful fall! It was a robbery of the crown-jewels, the terrible crime of high treason against God. The Lord had bestowed on Adam the

precious gift of an immortal soul, directly fathered by Jehovah Himself; a soul not "formed" or "made," as was the case with the body, but "breathed," imparted as a portion of the Divine One, even as a child is truly a part of the parent. Allusion to this is evidently made in the gospel of Luke, where it is said that Adam "was the son of God." iii. 38. By this priceless endowment, the red earth-clod was raised to a new kinship, an adoption into a new name and family, typifying the spiritual adoption of grace, whereby "earthly, sensual, devilish" sinners (James iii. 15) might be enabled to say, with new power, from a new standpoint:

"Beloved, now are we the sons of God."
1 John iii. 2.

But the earth-clod, instead of remaining in the high place to which God had raised him, a place well befitting the soul with which God had graced him,—returned to his origin, even as revolted Israel, when, forsaking the pavilion and court of their king, they raised the revolutionary cry: "To your tents, O Israel!" 1 Kings xii. 16; 2 Chron. x. 16;

28 ADAM, THE RED EARTH-CLOD.

2 Sam. xx. 1; and as unbelievers did in later years, when, abandoning the pure society of Jesus, "every man went unto *his own house*." John vii. 53.

Thus did that red earth-clod! He went "to his own company," he returned "to his earth." But, alas, he went not as he came! The clod had come forth, empty; it went back, full of stolen wealth. It had come out a portionless beggar; it went back, laden with spoils robbed from its Benefactor. It returned where, by origin, it belonged, but it dragged down with it, to "the weak and beggarly elements" (Gal. iv. 9), a soul that did *not* belong there, and that had no natural affinity with such surroundings. The fall of man was thus steeped in all the horrors of a crime "*against* nature," as well as clothed in all the degradation of a yielding *to* nature. Every sinner thus stands self-convicted of the fearful robbery which he has committed. The thief has the stolen goods upon him! A soul which rightfully belonged to the pure shelter of "the curtains of Solomon," is found, besmirched and spoiled, among the

black "tents of Kedar." Sol. Songs i. 5. It was a breach of trust! God had imputed honor to the red earth-clod, when He intrusted to it a soul; He gave it, as an inducement to holiness, a holy thing to keep for him. It proved unworthy of the trust. It could not *kill* the soul, nor annihilate it, but it *lost* the treasure from the Rightful Owner, nor could the jewel ever be recovered until the injured Sovereign Himself went forth, "to save that which was lost." Matt. xviii. 11.

A young girl, who had been rescued from a vile home, and employed as nursemaid by a Christian lady, one day, when sent out to walk with the children committed to her care, took them to visit her own wretched relatives in their filthy dwelling among sights and sounds of wickedness. One of the little ones there caught an infectious and loathsome disease; and on the faithless nurse's inquiring, in self-defense, of her indignant mistress: 71. "Wasn't it natural that I should wish to see my friends?"

She was answered:

"Possibly so; *but you had no right to take my children there!*"

30 ADAM, THE RED EARTH-CLOD.

What mother could have said otherwise ?

And the red earth-clod had "no right" to drag God's child, the soul, into the companionship of the earthliness and baseness of sin. It might be "natural" for the clod to grovel, but it should not have forced the soul to grovel with it. Adam should have considered that when the Most High placed a precious soul in the "sheath" (Dan. vii. 15, margin), of his body He practically said to that body, what Christ now says to His body, the Church :

"Hearken, O daughter, and consider, and incline thine ear ; *forget also thine own people, and thy father's house.* So shall the King greatly desire thy beauty ; for He is thy Lord, and worship thou Him." Ps. xlv. 10, 11.

So is made manifest what men feel such repugnance to acknowledge, namely, that everything sinful belongs peculiarly and properly to ourselves ; while every tendency upward is a gift "that cometh from God only." Dan. ix. 8, 9 ; John v. 44 ; James i. 17.

Leprosy is recognized as a type of sin ; and among the regulations of the Mosaic ritual respecting this disease, are to be found several

very striking illustrations of our present subject. In Lev. xiii. 19, 24, 42, 43, 49, the word "*reddish*" is used, as descriptive of one of the symptoms proving the existence of the plague of leprosy in a person, or in a garment; and in the thirty-seventh verse of the fourteenth chapter, the same word is used of the same symptoms in a house. In each of these instances, the word translated "*reddish*," in our English version, is, in the Hebrew, אֲדָמָה, *adamdam*, which, by root-affinity, might be equally well rendered, "*reddish*," "*very red*," or "*Adamish*"! The more evidently a man became infected with leprosy, the more *Adamish*, or *like the red earth-clod*, he became. Leprosy, like sin, was simply a breaking out of *nature*, rendering the man quite unlike "the image of God" (Gen. i. 27), but making him appear *exceedingly like himself*.

Job speaks of the selfish, or self-like character of sin, when he says:

"If I covered my transgressions as Adam (אָדָם), by hiding mine iniquity in my bosom." Job xxxi. 33.

Compare this with what God taught Moses:

32 ADAM, THE RED EARTH-CLOD.

“And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom, and when he took it out, behold his hand was leprous as snow.” Ex. iv. 6.

The more we hide ourselves and our doings in our own bosom, the more Adam-like, the more clod-like we become. Adam's trying to hide his iniquity in his bosom, was, indeed, a hiding of one sin by another, a miserable attempt to cleanse a filthy object by casting it into a muddy ditch. From *self*, nought but leprosy, earth, sin, disgrace, can come. Adam endeavored to hide himself *in* himself, and failed most miserably; for self could not truly hide self; every such attempt could only result in increased exposure. But another, a man like the earth-clod (yet O, how different!) *did* succeed most gloriously, where Adam failed most ignominiously. After the fall and the discovery, God proclaimed that!

“A man shall be as an hiding-place.” Is. xxxii. 2.

“The first man is of the earth, earthy; the

Second Man is the Lord from heaven." 1 Cor. xv. 47.

"And so it is written : The first man Adam was made a living soul ; the last Adam a quickening spirit." 1 Cor. xv. 45.

The first Adam, by nature an earth-clod, received his immortal part by gift ; the Second Adam held *His* immortality by *His* own essential right. The first degraded the gift down to earthly sin, by natural inclination ; the Second brought *His* eternal purity of inherent righteousness down among the earth-clods, moved by Divine love, in order that He might do for them what they were incompetent to do for themselves, that is, *provide a hiding-place*; "and whosoever believeth on Him shall not be ashamed" (Rom. ix. 33), so completely shall their iniquity be hidden, not in *their* bosom, but in *His*—that bosom smitten *for* them and *by* them, while these rebellious earth-clods declared themselves *His* enemies, at the same time of Infinite Love in which He refused to accuse them to the Father (John v. 45), or to account for *His* scars in any other way than by the tender

34 ADAM, THE RED EARTH-CLOD.

assertion that they were those with which He was "wounded in the house of His friends." Zech. xiii. 6. And this "Man," spoken of by Isaiah as "as an hiding-place," is not, in the Hebrew, mentioned as אָדָם, *adam*, the *earth-clod*; another word for "*man*" is here used; it is אִישׁ, *ish*, the *husband-man*; akin to the earth-clod, it is true, and that by the nearest of all relationships, but of a nature, how *far* removed! This "Man" is no crumbling dust, but is the "Rock of Ages," under whose shadowing protection the weary may hide, and on Whose "Everlasting Strength" (Is. xxvi. 4, margin), they may rest "in perfect peace" (Is. xxvi. 3), singing:

"Rock of Ages, cleft for me,
Let me hide myself in Thee!"

"Jesus, Lover of my soul,
Let me to Thy bosom fly!"

"Hide me, O my Saviour hide!"

And He *will* hide them. The poor earth-clod, unable to stand alone, shall find a firm support, the shield of a Husband's protection, Who will be "a covering of the eyes to all

that are with thee, and with all other." Gen. xx. 16.

When Paul speaks of "the last Adam," he uses the word *εσχατος*, which, when used of time, signifies "*last*," but means also, when used of place, "*extreme*," "*remotest*." By nature, the two Adams are in a place of the extremest remoteness, one from the other. What can be more distant than the nature of the earth-clod from the nature of God! Yet the same name is applied to both! Job speaks of "the son of man," in allusion to humanity alone; Job xxv. 6. David writes of the "Son of Man," in prophecy of Christ, Ps. viii. 4, as is explained in the Epistle to the Hebrews, ii. 6-9, and in both references the same Hebrew words, *בן-אדם*, *ben-adam*, are used.

The nearness and remoteness of the two Adams are both shown in 1 Cor. xv. 22:

"For as in Adam all die, even so in Christ shall all be made alive."

Two persons, two powers,—Adam and Christ. Two states,—death and life. All who are akin to Adam, share his death; all

36 ADAM, THE RED EARTH-CLOD.

who become related to Christ, partake of His life. The "*all*" is necessarily limited by the logic of common sense, and can only include those who come under the conditions of the predicate. For instance: in neither case is it for a moment supposed that the "*all*" comprises all living creatures; there is certainly a limit which is undoubted. Angels are living creatures, but neither "*all*" touches them. As they do not partake of Adam's earthliness, so they cannot inherit his death, nor, on the other hand, are they benefited by Christ's life; for we are expressly told that:

"He taketh not hold of angels." Heb. ii. 16, *margin*.

In the paraphrase of the old hymn, now so seldom heard:—

"He passed rebellious angels by,
And came for sinful man to die."

Angels, therefore, not being "in Adam," cannot be included in the "*all*," dying in him; not being "in Christ," they have no interest in the "*all*," made alive in Him.

Another limit is, unbelievers cannot, any more than the fallen angels, be included in

the "*all*" of salvation ; for as they certainly are not "in Christ," so, as certainly, they are not "made alive."

The conclusion is simple, and is the clear reverse of that Universalist teaching, which has so often attempted to pervert God's merciful warnings. The truth stands plainly thus : If in Adam, then in Adam's death. If in Christ, then in Christ's life. Beings without connection with Adam, have no connection with his death. Beings without connection with Christ, have no connection with His life.

We frequently see advertisements of wonderful medicines, "warranted to cure all diseases," but no one, even among the believers in such advertisements, has the slightest idea of interpreting them to mean that any medicine will cure a disease *to which it is not applied*. They take the words in their simple, straightforward construction, and thus understand them to signify that the prescribed doses will cure all diseases *to which they are applied*. That is, the patient must not only read the advertisement, but must also *take the medi-*

38 ADAM, THE RED EARTH-CLOD.

cine, before venturing to dream of a cure. How strange, that men who can correctly construe language referring to worldly matters, lose all their grammar, logic, and common sense as soon as they read God's declarations respecting spiritual concerns, the most vitally important of all!

And yet how simple is the Lord's teaching!

"*All*" to whom Adam is applied, take the dose of death; "*all*" to whom Christ is applied, receive the potion of life.

Or we might state the case in another way: "*All*" who touch Adam become smeared with the soil of the red earth-clod; "*all*" who touch Christ by his "taking hold" of them, become "anoointed with the oil of joy" referred to in His name—"Christ," the "Messiah," or "Anointed One." Ps. xlv. 6, 7; lxxxiv. 9; Sol. Song i. 3; Is. lxi. 1-3.

Yet the unregenerated heart is so besotted, that men who are well aware that their bodies can be cured by no medicine which is not personally applied, yet wrest the Scriptures, by daring to claim for their souls the salvation of a Christ, Whom they do not personally

receive, and whom they say, they do not personally need. This is about as illogical, as would be such an assertion as the following :

“ I do not require any medicine myself, for I never have had any illness, and am quite sure that so healthy a person as I am, never will suffer from disease. But, of course, as I believe ‘ *Holloway’s Pills* ’ to be a universal remedy for ‘ all the ills that flesh is heir to,’ I am perfectly safe, in any case, without taking them personally. There are the pills ; and here am I ! The two need not meet ; for the pills are warranted to cure *all* diseases. So, between my having no complaint, and those pills being certain to cure *all* sicknesses, I need not trouble myself ” !!!

Who would not laugh at so contemptible an absurdity of self-contradiction ? And so, “ He that sitteth in the heavens shall laugh ” (Ps. ii. 4), in pitying, but terrible disdain, as He beholds men giving to His kind warnings such contradictory scoffs, as they would never think of casting at their favorite quack medicine. To such a pitch has the insolence of man arisen, that he presumes to strive, and

40 ADAM, THE RED EARTH-CLOD.

quibble, and criticise, in dealing with Jehovah, as he never thinks of doing in his dealings with his fellow-earth-clods. But what saith the Lord? —

“Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to Him that fashioneth it, What makest Thou? or Thy work, He hath no hands”? Is. xlv. 9.

When the trembling hand of faith alighted on the hem of the Saviour’s garment, He exclaimed: —

“Somebody hath touched Me; for I perceive that virtue is gone out of Me.” Luke viii. 46.

No touch — no cure; but “as many as touched Him were made perfectly whole.” Matt. xiv. 36.

How different from the infecting, death-giving contact with the earth-clod, spreading the contagion of sin and misery wherever it rested!

This matter of application is shown, too, so clearly, in our Lord’s own experience.

No sooner did He literally become, by hu-

ADAM, THE RED EARTH-CLOD. 41

man birth, בֶּן-אָדָם, *ben-adam*, the Son of man, the Son of the earth-clod, the Son of Adam, than He deigned to incur the full consequences of His act.

“Wherefore in all things it behoved Him to be made like unto his brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.” Heb. ii. 17.

Thus He subjected Himself to the written doom: “In Adam all die.”

He, by touching the red earth-clod, was smeared. “The Lord laid on him the iniquity.” Is. liii. 6. He had stepped into Adam’s family, and must die in him.

But He had also power to die *for* him; and on the cross, in the very act of Himself suffering the curse of the first part of the verse, He proved himself to be God, the Anointed King, by imparting the blessing of the second part of it.

The dying thief was “made alive” in Christ; for faith touched the Living One, and the Divine Virtue leaped forth to heal. Never was there a more vivid commentary on Scrip-

42 ADAM, THE RED EARTH-CLOD.

ture, than that scene on Calvary, regarded as a practical exposition of this verse. There, on two crosses, hung the earth-clod, and the Joy-Anointed One! There hung the son of Adam, "dead in trespasses and sins" (Eph. ii. 1); and there hung the Only Begotten Son of God, possessing life eternal in His own right. John i. 1, 4; xvii. 5.

And God in Christ laid hold of the earth-clod, and died for him, so holding him fast in the death-grip of Omnipotence. The earth-clod thus touched his God, and was "made alive" in Christ for evermore, by His quickening Spirit. John vi. 63.

No sooner did the Lord of glory connect Himself with Adam, than the touch was death, and He passed under the power of the curse, lifting it for every soul, who, being connected with him by means of faith's touch, thus passes under the power of the blessing, and receives Christ's life of holiness, in the place of Adam's death of sin.

The natural depravity of humanity, in its state of revolt and alienation from God, is shown in Hos. vi. 7, where the Lord says: —

“But they like men have transgressed the covenant.”

The Hebrew original uses here again the word אָדָם, *adam*:—“They, like the earth-clod, have transgressed the covenant.” That is, they have done exactly what might have been expected, they have proved themselves to be exactly what they are,—*earth-clods*. And yet rationalists pompously mouth forth their praise of the “something good to be found in every human heart”; while God emphatically declares that He “saw that the wickedness of man (אָדָם, *adam*) was great in the earth, and that every imagination of his heart was only evil continually.” Gen. vi. 5.

In our English translation of the Bible, the word “*man*” is found many hundred times; in Hebrew, however, this word is expressed by eight different forms, with some variations besides, according to the various shades of meaning which the Holy Ghost intended to convey to those who receive the blessed written message of God’s truth. Not that we have any reason to imply that our English version is incorrect in thus rendering these

44 ADAM, THE RED EARTH-CLOD.

eight Hebrew words by one English term; there is nothing in our statement that need be a hindrance to any humble believer who cannot read the Scriptures in their original tongues; our version is, on the whole, a very correct one; but it is not full of those exquisitely delicate lights and shades, which no language, except the Hebrew, is capable of exhibiting unincumbered by those circumlocutory phrases which would render the volume too bulky for easy use and transfer.

Much light is thrown on our subject now under consideration, when, on searching the Hebrew Scriptures, we remark that, in more than four hundred instances, not distinguished in the common translation, the word "*man*" is represented by אָדָם, *adam*, or, *the red earth-clod*. And this frequently brings out in strong relief the contrast between our human weakness, and God's Divine strength. Thus Elihu, while stating a fact, shows in that one little word, as by a master-stroke, *why* that fact of his obligation is so clear to his understanding.

"Let me not, I pray you, accept any man's person, neither let me give flattering titles

unto man." (אָדָם, *adam, the earth-clod*). Job xxxii. 21.

Job, too, acknowledges the wide difference between man and his Maker, by the same simple word:—

"I have sinned; what shall I do unto Thee, O Thou Preserver of men"? (אָדָם, *adam, the earth-clod*). vii. 20.

How the facts are, by this expressive mode of stating them, *pointed* to our consciousness!—"Thou Who *watchest* and *reservest* the earth-clods"!—So might the phrase be rendered; so, simply showing man as the helpless clay in the hand of the Divine Watcher and Preserver; speaking out, too, the doctrines of the Divine Sovereignty, whereby believers are mercifully, and by free grace and love, "*preserved* in Jesus Christ, and called"; while unbelievers are, by the same sovereign and righteous power, "*reserved* unto judgment." Thus the Holy Watcher divides, reserves, and, as the word translated, "*Preserver*," also signifies, *besieges* His earth-clods. In the one case, He preserves His chosen ones, His "vessels of mer-

46 ADAM, THE RED EARTH-CLOD.

cy," often by hedging up their way, or, besieging it, even "with thorns," so that they may indeed, although earth-clods, yet be His *preserved* earth-clods, folded in from the robbers, Satan, sin, and the world. In the other case, He watches against the "vessels of wrath," restraining their power in a way which they, poor earth-clods, vainly strive to oppose, and reserving them, in spite of all their scoffs, denials, and unbelief, unto that judgment which is so sure to come.

Jer. xviii. 4-6; Jude 1; 2 Peter, ii. 9; Dan. iv. 13; Rom. ix. 23; Hos. ii. 6; Is. iv. 5; Rom. ix. 22; Ps. lxxvi. 10 (אָדָם, *adam*). Hab. i. 12; Heb. ix. 27.

The antithesis is also strongly marked in 1 Sam. xv. 29:—

"The strength of Israel will not lie or repent, for *He is no earth-clod* (לֹא-אָדָם, *lo-adam*), that He should repent."

The covenants, and friendships, and promises of earth-clods have a tendency to crumble away into their kindred dust; but His nature is not so, neither are His covenants.

How beautifully, too, does David extract

comfort from the thought that God can overcome with ease all man's efforts against His suffering servant ; and how sweetly does he express that comfort, when he says : —

“In God have I put my trust ; I will not be afraid what an *earth-clod* can do unto me.” (אָדָם, *adam*). Ps. lvi. 11.

Solomon describes man's peculiar worthlessness, in the words : —

“Fear God, and keep His commandments ; for this is the whole of the earth-clod.” (אָדָם, *adam*). Ecc. xii. 13.

How forcibly this puts before us what our Lord Himself said, nearly a thousand years later : —

“Without *Me* ye can do nothing.” John xv. 5.

And how the perfect agreement of the Old Testament with the New proves incontrovertibly the Messiahship of Christ-Jesus ; as every examination of the sacred pages shows, with increasing clearness, that not only in historical facts, but also in doctrinal truth, He came, “not to destroy the law and the prophets, but to fulfil” ! Matt. v. 17.

48 ADAM, THE RED EARTH-CLOD.

No wonder that Solomon wrote : —

“And I turned myself to behold wisdom, and madness, and folly ; for what can the *earth-clod* (אָדָם, *adam*) do that cometh after the King ? even that which hath been already done ” ! Ecc. ii. 12.

The earth-clod is absolutely nothing, as to value or power, without the fear of God, and the keeping of His commandments ; nay, it is so entirely a nonentity in goodness, that it cannot keep those commandments, except by the personal grace of the Lord.

Without God, the earth-clod *is* nothing, and can *do* nothing ; all that needs to be done “hath been already done” by the King Himself ; and what “works of righteousness” can the earth-clod add to the Royal grandeur of the finished work of Him Whose name is “The Lord our righteousness” ? Titus iii. 5 ; John iv. 34, xvii. 4, xix. 30 ; Jer. xxiii. 6 ; 1 Cor. iv. 7.

The Sovereign has written, with His own hand, the pardon of those whom His mercy hath redeemed ; the lines are traced in the crimson tints of the blood of atonement ; and

He has signed the glorious Name which renders the pardon an effectual act of the Triune Council of Divine Unity. Luke x. 20; Rev. xxi. 27; Matt. i. 21. And this is expressed with beautiful clearness by an allusive change of epithet, in Esth. viii. 8: —

“For the writing which is written in the King’s name, and sealed with the King’s ring, may no man reverse.”

In this verse, the Hebrew word for “*man*” is אִין, *ain*, “nothing”; and the same Hebrew word is literally translated in a passage which seems to be a spiritual duplicate of this historical one in the book of Esther: —

“I know that whatsoever God doeth, it shall be forever; *nothing* (אִין, *ain*) can be put to it, *nor anything* (אִין, *ain*) taken from it: and God doeth it, that men should fear before Him.” Ecc. iii. 14.

In Christ, the earth-clod will be glad to accept the King’s decrees of mercy; *out of* Christ, the earth-clod is counted as nothing, and cannot reverse them; the clod comes *after* the King, and has no power to add to what the Omnipotent has declared to be

50 ADAM, THE RED EARTH-CLOD.

"closed," "finished," "sealed." [See Hebrew of the text in Esther].

"Ye are dead," says the apostle. Col. iii. 3. Could there be a more intense assertion of our earthly nothingness? "And your life is hid with Christ in God," he adds. And here is exhibited the stamp of the King's ring, the irreversible decree of His Divine writing.

Whether for mercy, or for judgment, the (אָדָם, *adam*) earth-clod "cometh after the King," and is therefore אֵין, *ain*, "nothing," in affairs of the kingdom, but when adopted *into* that kingdom, having the "new heart and the right spirit," binding it by the constraining love of Christ to the righteousness fulfilled for it by Him; then, indeed, the earth-clod receives "a name and a place," becomes a potential existence, not, however, in its own right, but in *His*. The accomplished love and holiness of God. — "*this* is the whole of the earth-clod"; *this* is what raises it from the position of being counted "nothing," to the dignity of being "a perfect man" "in Christ Jesus," "Who of God is made unto us wisdom, and righteousness, and sanctification,

and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." Eph. iv. 13; Col. i. 28; 1 Cor. i. 30, 31; Ezek. xxxvi. 26; Is. viii. 16. 2 Cor. v. 14; Rom. x. 4.

This was typified by Samson; the long hair which was the outer sign of his possessing the strength of God, being cut off, "Then," said he, "my strength shall go from me, and I shall become weak, and be like any other man" (אָדָם, *adam*, *earth-clod*). Judges xvi. 17. Only when joined to the Lord (1 Cor. vi. 17), was he a perfect "whole"; separated from *Him*, Sampson was "like *any* earth-clod," that is, "*nothing*," in strength and grace.

This sovereign mercy is manifested, too, by way of illustrative teaching, as well as in practical blessing, in the salvation of infants. These are mentioned in Scripture, and their states by nature and by grace, are set forth thus: —

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

52 ADAM, THE RED EARTH-CLOD.

for until the law sin was in the world ; but sin is not imputed where there is no law : Nevertheless death reigned from Adam to Moses, *even over them that had not sinned after the similitude of Adam's transgressions*, who is the figure of Him that was to come. But not as the offence, so also is the free gift ; for if through the offence of one, many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." Rom. v. 12-15.

Infants, certainly, have "not sinned according to the similitude of Adam's transgression" ; for he knew what he was doing ; he "was not deceived" (1 Tim. ii. 14) ; but went back to his earthliness with his eyes open to what he was about ; yet infants *are sinners*, by affinity with that first backsliding earth-clod. As they are "in the earth-clod," they necessarily partake of its nature ; for "who can bring a clean thing out of an unclean ? not one." Job xiv. 4. Death has therefore "passed upon" them, "in Adam" ; for they have sinned in him. Men of the world readi-

ly recognize this principle, when it is a question of securing a fine horse, or of stocking their dairy-farms with good cows. They are perfectly, scrupulously aware, that no thorough-bred horse can descend from a mongrel, or otherwise inferior sire. All over the world, east and west, — by the Arab who requires a record of his horse's pedigree, all the way down from Solomon's stud, and by the "smart Yankee" who wants to secure a "trotter" that shall make "Fifth Avenue" stare, — this natural fact is acknowledged, with regard to the animal part of creation ; yet, alas, for boasted human truth and consistency ! How many of those who would condemn a horse as useless, because of merely a far-back "cross in the breed," yet strive to claim perfection for their own utterly depraved human nature, in spite of the awful fact that the original parent was *all* "gone astray," "sold under sin," and that every body and soul born into the fallen race are partakers of the same consequent taint, being all "children of wrath," "shapen in iniquity," and "conceived in sin." Is. liii. 6 ; Ps. xiv. 3 ; Rom. vii. 14 ; Eph. ii. 3 ; Ps. li. 5.

54 ADAM, THE RED EARTH-CLOD.

But for their helpless infant transgressors, there was mercy in the Divine mind. While the verse describing their connection with Adam, clearly declares them to be justly included in his condemnation, yet the tenor of the following passages as clearly recognizes them among those saved by the tender mercy of God. Man's vaunted "free-will" ruined them; the Lord's glorious "free-grace" redeemed them. In the salvation of infants, sinning "in Adam," but not after the wilful similitude of that transgression, the Lord presents us, too, with a picture of the sovereignty of that grace which has redeemed older offenders. In Ezek. xvi. 5, 6, while speaking primarily of the Jewish nation, the Lord also declares His decree of love for the unconscious babes; and at the same time teaches us that although our sin is more conscious and determined than theirs, yet that it is all of the same evil origin; and that, with respect to our conversion, we are as helpless as they, and His grace is as sovereign and unaided in the one case as in the other. [See Mark x. 15; Matt. xviii. 3, 4].

Those whose self-will revolts from the humbling truths of Scripture, have recently endeavored to argue that those truths are contrary to the loving-kindness which is so pre-eminently a characteristic of the Lord; and they have bitterly impugned what they term the "barbarous ferocity" of the old catechism which, they say, "limits the number of infants admitted into heaven, and arbitrarily consigns the rest to eternal torment, in the announcement that only '*elect* infants are saved.'"

But that catechism really does no such thing! It expresses, in the simplest way, the plain facts taught us in the word of God. Had it stated that *all* infants were saved, there would have been a contradiction of the Bible; for, except the first pair, *all the inhabitants of the world have been infants*; millions have grown out of infancy, and certainly have, "by their fruits" (Matt. vii. 20), proved themselves *not* saved. But the plain truth which the Bible contains, and which the catechism repeats, is, that God has mercifully elected to salvation all those infant earth-clods, whom He has also ordained to die in

56 ADAM, THE RED EARTH-CLOUD.

their infancy. Nothing can be clearer to those *willing to see*.

"It is not the will of your Father which is in heaven that one of these little ones should perish." Matt. xviii. 14. They are sons of the earth-clod, partakers of the sinful nature, and are therefore doomed. Nothing but the will of the Father in heaven stands between them and the execution of the doom.— Nothing *but* that! But *that does stand*, and stands as a surely established foundation. 2 Tim. ii. 19.

So the Lord chooses from among the lost earth-clods His "vessels of mercy"; and glorifies Himself by gathering into His Royal Court of Holiness even such as are, visibly before the world, most helpless for his service, magnifying His redeeming love and power in the salvation of infant portraits of older saved ones, of both which it is true that, "they were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John i. 13.

That gracious, but earth-forgotten Christian, Daniel Herbert, delighted thus to con-

template the unmerited "kindness and love of God our Saviour" (Titus iii. 4-6), and he sang of heaven : —

"Babes thither caught from womb and breast,
Claim right to sing above the rest;
Because they found the golden shore,
They never saw nor sought before."

Here, then, we have come, step by step, along a course of Scripture proofs that we are all "concluded under sin." Gal. iii. 22.

When our first father sinned (Is. xliii. 27), he carried back his own tendencies and desires (and ours with him), to the soil and debasement of that earthliness, out of which God had lifted him. Therefore the curse pronounced on him expresses a direct reference to his sin ; and in its fulfilment, would be a constant reminder of the nature of his transgression : —

"Wherefore the Lord God sent him forth from the garden of Eden, to till the ground (אֲדָמָה, *adamah*), from whence he was taken." Gen. iii. 23.

Adam was sent back to *adamah*; the earth-

58 ADAM, THE RED EARTH-CLOD.

clod to its kindred. He wished for earth; *he had it!* He had now what he had stooped toward; but O! the agony of leanness in his degraded soul! Ps. cvi. 15; Is. iii. 11.

And yet, how the yearning of Infinite Pity thrills through even the sentence of the Almighty Judge! Adam, the sinner, toiling in doing "service," "labor," "work" (עֲבָד, *abad, to till*), among the earth-clods, demands our tears of pity. But a day was to come, when redeemed Adams, consecrated earth-clods, were to exclaim:—

"Our God hath turned the curse into a blessing"! Deut. xxiii. 5.

And with this song in their mouth, they would rejoice to be "in labors more abundant," toiling with earnest zeal among their kindred clods, "if by all means" they might "save some"; but working no longer under the curse for "the bread that perisheth," with the "blackness and darkness and tempest" scowling on their efforts, and with a heavy yielding of "thorns and thistles" in return for their weariness. No! "The Sun of Righteousness" lightens them with His healing glory; the "apple-tree" shelters them with

its rich shade ; and the “ voice of the Beloved ” assures them that their “ labor is not in vain in the Lord.” We labor among spiritual earth-clods still ; not, as Adam, for *our* daily bread, but for their reception of the “ Living Bread ” from heaven. And *this* toil is sweet among our old kindred, in Christ’s name. “ Such *were* some of ” us ; but He Who has saved us, bids us pass on, at any cost, the signal of the fiery cross, not as a summons to labor for salvation, but as a Royal Proclamation that He has endured the wrath, and quenched it in His blood.

And this carries us on to the next division of our subject : — How came Hope among the earth-clods ? How entered the Glory into the company of the defiled ?

Deut. xxiii. 5 ; 2 Cor. xi. 23 ; 1 Cor. ix. 22 ; John vi. 27 ; Heb. xii. 19–24 ; Gen. iii. 18 ; Mal. iv. 2 ; Sol. Songs ii. 3 ; 1 Cor. xv. 58 ; Rom. ix. 3 ; 1 Cor. vi. 11 ; Eph. ii. 1 ; Matt. x. 8 ; Gal. vi. 14 ; Heb. xii. 1, 2 ; 1 Pet. i. 18–20 ; Job ix. 2.

EDOM will tell the story, how the word of power reached *Adam*.

אֵדוֹם, EDM, THE RED MAN.

The ruin of the red earth-clod was an accomplished fact. *Adam* had lost happiness and honor. An unclean and naked transgressor, he could no longer lift up the head in the presence of his insulted Creator. The blackness of a great crime formed an impenetrable "wall of partition" between the two. God and man must remain for ever on terms awfully fatal to the weaker, unless some "daysman" could be found to lay his hand upon them both. Did such a being exist, even in the strange, deep thought of the Omnipotent Himself? Could any power, created, or uncreated, stand in a position of so perfect an *at-one-ment*, as to lay hands on the Most High without presumption, and on the earth-clod without derogation?

Could Jehoyah ever say of any individual:

"The man that is *My fellow*"?

And could the sons of the earth-clod ever dare to catch up the word, and add: —

"The Man is *near of kin to us*, One that hath a right to redeem"?

Eph. ii. 14; Ex. xix. 10-13; Job ix. 30-33; Zech. xiii. 7; Ruth ii. 20.

The questions seemed tossed out like aimless chaff upon the storm of human despair; when, suddenly, there thrills through the wail, a Voice, tender as the mother-tones of woman's comforting, yet stern in glorious strength, "like the voice of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host." Zech. i. 24; Is. lxvi. 13.

אָדָם, ADAM TO THE RESCUE!

The champion-cry rings out as a silver trumpet of eternal jubilee from the Lord's own sanctuary. Lev. xxv. 9, 10.

The seed of the woman shall bruise the head of the serpent! Gen. iii. 15.

The *woman's* seed! One sprung from her who was called, אָדָם, *Adam*, on her creation-day! Gen. v. 2. A son of the female earth-clod!

Who, Who cometh to the rescue?

The earth-clods startle into hope, as, in the far distance, they catch the splendor of "the Captain of our Salvation" (Heb. ii. 10), and, with quivering expectation, ripening into ecstatic rapture, they cry out to the Deliverer:—

"Who is this that cometh from Edom (אֱדוֹם), with dyed garments from Bozrah? This that is glorious in His apparel, traveling in the greatness of His strength"?

And calm, with the grandeur of One self-

devoted to a death-triumph, peals the answer : —

“ I that speak in righteousness, mighty to save ” !

And as He comes nearer, it is seen that He Who moves with the step of a predestined Conqueror, is *alone* ; and the stain on His vesture is a strange, new tint to the weary eyes watching His approach. Once more is heard a question from trembling lips : —

“ Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the wine-fat ” ?

Clear and stern comes the reply : —

“ I have trodden the wine-press alone ; and of the people there was none with Me ; for I will tread them in Mine anger, and trample them in My fury ; and their blood (Hebrew, נֶצַח, *netsach*, *splendor*, or *strength*), shall be sprinkled upon My garments, and I will stain all My raiment. For the day of vengeance is in My heart, and the year of My redeemed is come. And I looked, and there was none to help ; and I wondered that there was none to uphold ; therefore Mine own arm

brought salvation unto Me; and My fury it upheld Me." Is. lxiii. 1-5.

Both the language and appearance of this Champion prove Him to be, as His name intimates, "near of kin" to the earth-clod, and yet utterly set apart and separate from His orethren (Gen. xlix. 26), *like* them in close family resemblance, and yet totally *unlike* them by a mysterious beauty borne by no mere earth-clod.

אָדָם, ADAM — אֶדוֹם, EDM!

The name exactly alike in letter, yet quite different in the points, different in the pronunciation, different in the meaning! Only a few points' difference between *Adam* and *Edom*; but how much that included!

In ancient times the Hebrew was written without points; the instructed reader gave the voice-value of the then unwritten signs. An ignorant man would, therefore, on turning over the Sacred pages, descry no distinction between אֶדוֹם and אָדָם. To the untutored eye, there *was* no distinction between the two; both might be read to mean only *adam*, the *red earth-clod*. But a scribe, "a ready scribe in the law" (Ezra vii. 6), trained in the various delicate shades of accentuated thought, and, by long habit and association, accustomed to fluent and correct rendering of written and unwritten sounds, — such an one, on giving forth aloud the Holy Message, would, like

Ezra and his companions, "read in the book of the law of God *distinctly*, and give the *sense*, and *cause to understand* the reading." Neh. viii. 8. May not Isaiah allude to something of this kind, when he says: —

"The Lord God hath given me *the tongue of the learned*, that I should know how to speak a word in season to him that is weary; He wakeneth morning by morning, He wakeneth my ear to hear as the learned." Is. l. 4.

So the learned *eye* would recognize the kinship of אָדָם, *Adam* and אֶדוֹם, *Edom*; the learned *tongue* would announce the difference between the earth-clod and his Deliverer; the learned *ear* would hear the sweet tidings; and the learned *heart* would receive, in love's deep engraving, the whole story made clear, as only love *can* make it, with no point missing now, but all so brightly legible, "that he may run that readeth it." Hab. ii. 2; 2 Cor. iii. 3.

How many souls, in our own day, lose blessings, for want of the spiritual teaching which only God can give! How many, alas, hearken not to the Great Teacher, Who takes

the things of Christ and shows them unto the seeking ones! John xv. 26, xvi. 14, 15.

Spiritual ignorance reads the gospel, all unconscious of the *points* unwritten to the carnal eye (1 Cor. ii. 14), and understands not the sweet sounds long forgotten by unregenerated minds, and which can only be expressed and explained by the Spirit, "Who," said the Glorious One "from Edom," "shall teach you all things, and bring all things to your remembrance." John xiv. 26.

Thus, *Unitarian* error misses the *points*, judging, with carnal arrogance, by the mere surface appearance, and reading both *Adam* and *Edom* as equally signifying "poor humanity," and denying the Divinity of the Edom-Warrior, because, forsooth, He bears so unmistakably that likeness to His mother's Adam-race, which proves Him to be her veritable Benoni, the "Man of Sorrows," a near kinsman, and therefore possessing what only a kinsman could, — namely, the right to redeem by avengement. And so they say that Jesus was *only* a man, because He was so entirely, so perfectly a man. He wrapped Him-

self, the God, in the disguise of our humanity, that He might steal through the hellish camp of Satan, into the sin-prison of his elected Bride, His predestinated church; and His disguise was so complete, that even His Bride did not recognize her Lord (John i. 31, xx. 27-29), until He had already drawn her into the eternal safety of His arms; and by the throbbing of that mighty Heart against her own, and by the rush of the warm life-blood which secured her redemption, faith crept round her soul; and in its power, she knew that no heart but One could love her so, or speak so comfortably in the wilderness to her out of His own agony. Hos. ii. 14.

Strange paradox in this אֶדוֹם, *Edom*! He was so entirely one with the earth-clods, that He hungered, thirsted, wept, and was weary. Matt. iv. 2; John iv. 6, 7; Luke xix. 41; John xi. 35. Yet He was so far above them, as their God, that He could make a small portion suffice for the food for thousands, could give a living water such as earth never knew, could dry tears by a miracle, and could raise the worse than weary into fullness of vigor.

Matt. xiv. 17-21 ; John vii. 37, 38 ; Luke viii. 52, 54, 55 ; Mark ii. 10-12.

He was so *unlike* the earth-clods, that He was absolutely unspotted by pollution. John xiv. 30 ; Is. liii. 9 ; Hebrew viii. 26 ; 1 Pet. ii. 22 ; 1 John iii. 5. He was so thoroughly made *like* them, that He was loaded with sin ; no earth-clod had ever borne such a burden, for *they* bore, each man his own only, but *He* bore the sin of many. Is. liii. 6, 11, 12 ; Heb. ix. 28 ; John i. 29.

The very color that marked His garments and flushed his name, showed at once His union with them, and His separation from them. He was red ; so were they. But *they* were all red with the earthly nature ; right through to the heart of the earth-clod was the tint of the low origin ; while His redness of soil was no part of His Eternal Essence. His "garments" (*i. e.* the robe of His humanity), were "*dyled*." A garment *dyled*, assumes a color foreign to its nature, — a color not dwelling within it, but put on it from without. A garment, too, is added, *after* the existence of a being already complete without it. So

this Red Man from Edom was, first, in eternal completeness, "the Mighty God, the Everlasting Father" (Is. ix. 6), without one particle of the earth-clod, without one stain of the sin-dye, *before* He put on the extraneous garb of human flesh, and received the dye of sin not His own. Sin rested *upon* Him with the deep stain and heavy weight of a world's pollution; but *within* Him no far-off faint suggestion of defilement could be found. And even the redness of His atonement proved also His double nature. Its power and value were of Himself alone. Its *need* had nothing to do with Him. HE *made* that atonement so fair and mighty; but it was the earth-clod who *needed* it. HE wrought the beautiful robe of righteousness; but it was a robe, which (as to its being a covering of atonement), HE did not require, and which could never fit His Glorious Form, already "fairer than the children of the earth-clod" (כִּבְנֵי אָדָם, *mibbenni adam*); (Psalms xlv. 2); but HE wrought it, and filled it to the need of those who were helpless to do aught for themselves.

John Bunyan so aptly describes this, in

words which are truly “like apples of gold in pictures of silver.” (Prov. xxv. 11.) He says : —

“If He parts with His righteousness to us, what will He have for Himself?

“Answer: He hath more righteousness than you have need of, or that He needeth Himself.

“Pray make that appear.

“With all my heart; but first I must premise, that He of Whom we are now about to speak, is One that hath not His fellow. He has two natures in One Person, plain to be distinguished, impossible to be divided. Unto each of these natures, a righteousness belongeth, and each righteousness is essential to that nature; so that one may as easily cause the nature to be extinct, as to separate its justice or righteousness from it. Of *these* righteousnesses therefore we are not made partakers, so as that they, or any of them should be put upon us, that we might be made just, and live thereby. Besides these, there is a righteousness, which this Person has, as these two natures are joined in one.

And this is not the righteousness of the Godhead; but a righteousness which standeth in the union of both natures, and may properly be called the righteousness that is essential to His being prepared of God to the capacity of the mediatory office, which He was to be entrusted with. If He parts with His first righteousness, He parts with His Godhead; if He parts with his second righteousness, He parts with the purity of His manhood; if He parts with His third, He parts with that perfection which capacitates Him for the office of mediation. He has therefore another righteousness, which standeth in performance, or obedience to a revealed will, and that is it that He puts upon sinners, and that by which their sins are covered. Wherefore He saith: 'As by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous.' Rom. v. 19.

"But are the other righteousnesses of no use to us?"

"Yes: for though they are essential to His nature and offices, and cannot be communi-

cated to another, yet it is by virtue of them that the righteousness that justifies is for that purpose efficacious. The righteousness of His Godhead gives virtue to His obedience; the righteousness of His manhood giveth capability to His obedience to justify; and the righteousness that standeth in the union of these two natures to his office, giveth authority to that righteousness to do the work for which it was ordained. So, then, here is a righteousness that Christ, as God, hath no need of; for He is God without it. Here is a righteousness that Christ, as man, has no need of to make Him so, for He is perfect man without it. Again, there is a righteousness that Christ, as God-man, has no need of, for He is perfectly so without it. Here, then, is a righteousness that Christ, as God, and as God-man, has no need of with reference to Himself, and therefore He can spare it; a justifying righteousness, that He for Himself, wanteth not, and therefore giveth it away. Hence it is called 'the gift of righteousness.' Rom. v. 17. This righteousness, since Christ Jesus the Lord has made Himself under the law,

must be given away; for the law doth not only bind him that is under it to do justly, but to use charity. Wherefore He must, or ought, by the law, if he hath two coats, to give one to him that hath none. Now our Lord indeed hath two coats, one for Himself, and one to spare; wherefore He freely bestows one upon those that have none. And thus, Christiana, and Mercy, and the rest of you that are here, doth your pardon come by deed, or by the work of another man. Your Lord Jesus Christ is He that worked, and hath given away what he wrought for, to the next poor beggar He meets."

The Hebrew word translated "*dyled*," gives us a whole treasury of thought concerning this (Is. lxiii. 1) *חַמֶּטֶז*, *chametz*, *dyled*, *leavened*, *brightened with ruddy splendor*. Leaven is used in Scripture as a type of sin. Thus we learn that Christ's garments were stained, *dyled*, with our sin, and with the need caused by it; but what was the leaven of shameful disgrace *in us*, became a sign of glory *on Him*; for no sooner did He take up our in-

iquities, than He showed that they were to Him but an opportunity to exhibit His Divine power by "triumphing over them in it. Col. ii. 14, 15. So long as *we* bear the leaven-stain, it proves that sin abounds; but as soon as EDOM takes on the tint, HE turns it into a redemption-brightness, and the redness of the blood of atonement out-colors the redness of our pollution; so that "where sin abounded, grace did much more abound." Rom. v. 20. What was vileness in us, changed to splendor on Him. It was vile in us to sin; but it was glory beyond what can be expressed by our word "*heroism*," when He assumed the responsibility and imputation of our baseness, and

"Died to atone
For sins not His own."

"*With dyed garments*," also gives, according to Gesenius, the idea of being clothed with the imperial scarlet, in the intense magnificence of its brightness. In the *fact* of Christ's being touched by sin, He became literally אָדָם, *Adam*, the simple name spelled out in all its bareness; but in the *manner* of His receiving

the sin-touch, He wrote down and proclaimed the heavenly points of the glorious אֶדֹם, *Edom*. Sin touched *us*, and it entered *into* us, took possession of us, and we became servants, slaves of the monster. Rom. vi. 20, 21. Sin touched Him, and He kept it outside, and made a show of it openly as His slave, compelling it to cringe, and cower, and, by its eternal defeat, to witness to him as the Sovereign-Champion, the absolute *Imperator*. Col. ii. 15. All the efforts of sin against Him, only wrapped him with lustre of added conquest. Every temptation presented to Him personally, every sinner's burden cast on Him vicariously, only proved how easily He could refuse sin for Himself, and how abundantly able He was to bear it for others.

At the close of the third verse of Is. lxiii., the Hebrew again gives a forcible two-fold declaration of *Adam's* shame and *Edom's* glory: —

“Their blood (*splendor* or *strength*) shall be sprinkled on my garments, and I will stain all my raiment.”

Man's very best works are yet as verily a

part of his nature as is the life-blood ; and for them atonement was needed ; for when the God-man takes them up, He shows what man's best, man's strength, man's splendor, are : — *a stain* deep enough to color *all* Edom's raiment. Is. lxiv. 6. The redemption of even one sinner, the gentlest and least loathsome before men, required all the Divine power ; while that power was at the same time, sufficient to save "a great multitude whom no man could number." Rev. vii. 9. And if the splendor, the strength, — our *best*, — are a stain in His sight, what must our *worst* be, in His judgment, Who counteth not the heavens clean, or angels wise ! Job iv. 18, xv. 15, xxv. 5.

But the thought is two-fold ; while He shows us that our strength is weakness, our fancied beauty only a foul blot, for which blood must atone ; He also shows us that when our blood-guiltiness is sprinkled on His garments, He gives us, in exchange for it, the true "beauty of the Lord our God," instead of the burnt-out ashes of our own exposed vanities ; the "garment of praise" for

His strength, instead of the "spirit of heaviness" on account of our own miserable deceivings; the "oil of joy," crowning us as king-victors *over* sin, instead of "mourning" because of our position as slaves "sold *under* sin." Is. lxi. 1-3; Rom. vii. 14; Rev. xv. 2; Ps. xc. 17.

But as our safety lies in the fact of *all* our sins being laid on Him, so our glory consists in His making us one with Him, by His becoming one with us. Matt. i. 23. The "splendor" of the believer is *in* the Edom-Warrior, *on* Whom were his sins. 2 Cor. v. 21; Gal. ii. 20; Col. iii. 3. And the believer's "strength" is in the same Deliverer Who bore the stain of his blood-guiltiness. Ps. li. 14. HE was made accursed for me, but in HIM "have I righteousness and strength." Gal. iii. 13; Is. xlv. 24.

And so, to His redeemed, He turns the mercy-side; while to the sins that ruined them, He is the fierce and fury-wrought Avenger.

These thoughts are confirmed by Zech. i. 8 :
"I saw by night, and behold a man riding

upon a red (אָדֶם, *adom*) horse, and he stood among the myrtle trees that were in the bottom."

And by Hab. iii. 8 : —

"Was the Lord displeased against the rivers? was Thine anger against the rivers? was Thy wrath against the sea, that Thou didst ride upon Thine horses and Thy chariots of salvation"?

Still we hear the echo of a human warrior, possessing Divine power. Zechariah stood in the midst of earth's night. The blackness of darkness lay thick around the earth-clod, as he stood in the valley, outside the walls of Jerusalem; yet out of the gloom, *he saw* as Isaiah had done before him; for the MAN Who "stood in the bottom" was more than an earth-clod; He is here called אִישׁ, *ish*, or *the Husband-man*, One Who was there with authority, as the Head of a weak one needing His protection and championship; and He brought His own splendor with Him, "to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace. Luke i. 79. He was there as

a knight, armed and equipped for conquest. The word expressing the color of the horse which he rode, denoted His affinity to the poor earth-clods whom He had come to redeem; while His own appellation, *יש*, *ish*, marks Him out as the same Edom-prince, "mighty to save," Who had flashed with such magnificence through the vision of Isaiah.

The Hebrew word for myrtle tree, *הדס*, *hadas*, comes from a root, which, according to the Talmudists, signifies, *to spring, arise, do speedily* (prompted by troubled concern, yet shot athwart by a gleam of *gladness*). And the word "*bottom*," is *מַטְּלָה*, *metsullah*, *depth, a shadowy place*. And this was the position into which the Red Man, the Edom-Warrior, "the Man Christ Jesus" (1 Tim. ii. 5); "the Messenger of the Covenant" (Mal. iii. 1), "the only wise God our Saviour" (Jude 25), had brought Himself by His sympathy with the sons of the earth-clod; and this was the manner of His coming: He "sprang" to the work, being moved by loving trouble and deep concern for the distress of the poor, and being thrilled with triumphant joy, as He saw

His assured success. And that "joy set before Him" lusted with its golden gleams of eternal gladness all the web of Adam-sorrow which folded Him in its darkness, when "His soul was grieved for the misery of Israel," being "afflicted in all their affliction," His bowels troubled for their moaning, yet being rapt with delight that He could save them out of their distresses by accomplishing the Divine will in them, and on their behalf. Ps. xii. 5; Heb. i. 9, xii. 2; Jud. x. 16; Is. lxiii. 9; Jer. xxxi. 20; Ps. xl. 8; John iv. 34; Ps. cvii. 13; 1 Pet. iv. 1, 2; Heb. x. 10.

In making speed to the spoil, He hasted to the prey. Is. viii. 3. He delivered the prey from the mighty grasp of sin, delivering the lawful captive, and dividing the prey of a great spoil. He did not lame Himself by the struggle for victory, for no effort could lame the strength of His Omnipotence; but He became "lame," as a partaker of the weakness of flesh and blood, in order that, being crucified through the weakness of His earth-clod humanity, He might live by the power of His essential Divinity. And so, the Mighty to

save, is also the Lame that takes the prey. The One Who died for the earth-clods, and was numbered among them, is also the God that forgives them through the virtue of that death and that alliance. He stooped to become אָדָם, *Adam*, that He might arise in glory as אֶדוֹם, *Edom*.

Is. xlix. 24-26, xxxiii. 23, liii. 12; Matt. xxvii. 42; 2 Cor. xiii. 4; Heb. ii. 14; Is. lxiii. 1; Is. liii. 9, 12; Mark ii. 7, 10, 11; 1 Cor. xv. 45, 50.

The whole of Ps. xxii. and Is. liii., show how this "Angel that redeemed us from all evil," "stood among the myrtle trees," "in the depth," "in the shadowy place"; He entered the land of woe, shadowing with the dragon-wings of "the prince of the power of the air"; He stood in the very heart of that terrible valley of the shadow of death, where the prophet of the Adam-race beheld Him standing for their redemption, although they could not comprehend by what strange mystery of eternal love He had found out for Himself a door or entrance among them. Is. xviii. 1; Eph. ii. 2; Job xxxviii. 17; Col. i.

26. He was so "in the shadowy place," that He was counted as "a dead man," dwelling "in darkness, as those that have been long dead." He was "free among the dead," possessing an inheritance of woe in that Necropolis-valley, as a native-born citizen, having a home-right to be there. He was an earth-clod among earth-clods, "in the lowest pit" of our pollution imputed to Him, "in the darkness" of our pain borne by Him. Ps. xxxi. 12; cxliii. 3, lxxxviii. 5, 6.

Thus thrilled the *letters* of אָדָם, *Adam* through the name of the mounted Warrior among the dark myrtle trees. But on those letters of woe and weakness burst the glory of the starry points and signals of salvation, which trumpet the word

אֶדוֹם, EDOM,

as a challenge to the foe, on behalf of those loved earth-clods whom He was "not ashamed to call brethren." *Edom* is among the sons of *Adam*! And He stands there, in the depth of their shadowy place, with power to ascend up on high, having received gifts for the

earth-clod, yea, "even for the rebellious"; for it is God Who is manifested in the flesh in the Person of that Man among the myrtle trees. Heb. ii. 11; Ps. lxviii. 18; 1 Tim. iii. 16; Eph. iv. 9.

He stood among them "the Hope of glory," a "Hope that maketh not ashamed;" for "whosoever believeth on Him shall not be ashamed." Col. i. 27; Rom. v. 5, ix. 33.

Note the wondrous power of unrevealed love in that name, Edom! O! not one jot or tittle of his law can fail, for that law of God's love is written in the heart of the Christ from Edom. Matt. v. 18; Luke xvi. 17; Rom. xiii. 10; James i. 25; Ps. xl. 8; Rom. x. 4.

See how the "jots" and "tittles" of those wonderful points show out the glory, in a mighty blaze of splendor, of which Pythagoras, the heathen philosopher, never dreamed in all his wildest theories of the "science of numbers"!

אֵלִים, EDOM!

Reading, Hebrew-fashion, beginning at the strong right hand of action, and going on to the left hand, where throbs the loving heart, we observe how the first point, composed of two dots, :, shows the Manifester, the God-Man, Him of the double nature," Who "made in Himself of twain one new man, so making peace." Eph. ii. 14, 15. See how the next point, that of the trebled dot, ∴, exhibits the threefold personality of God which Christ came to reveal, the Father, the Spirit, and the revealing Son! John xx. 17, xiv. 26, xv. 26; John i. 18. Then look higher up, to that one final dot, ·, leading us up to the Grand Unity of Divinity, where we read that the oneness is complete, the reconciliation fully effected by the double-natured Christ, declaring the Trinity of Persons co-equally comprised in the "One God over all, blessed for evermore." Rom. ix. 5; 1 Cor. xv. 24. We may apply to

the wonderful points of this Edom-name, what is said of the word *Elohim*, by Rabbi Simeon Ben Jochai, in the Talmudical Tract Zohar, on the vi.th section of Leviticus : —

“Come and see the mystery of the word *Elohim*. There are three degrees, and every degree by itself alone ; and yet they are all one, and joined together in one, and are not divided one from another.”

And Rabbi Limborch confirms this expounding of the *Elohim*, and gives us a clear description of the Trinity in Unity which God shows so exquisitely in the mere points appended, with transmuting power and beauty, to the name of אלהים, the earth-clod. Truly the Lord is “wonderful in counsel, excellent in working” ! Is. xxviii. 29. He can say more in a dot, than man can explain in many pages, or utter in countless words !

When the Man was first discerned by Zachariah, “riding upon a red horse” among the myrtle trees, all the earth sat “still and was at rest.” Zech. i. 11. The earth-clods were in a state of death-peace with their betrayer and seducer, the devil ; they were in ruinous

peace with the works of the devil ; they were wrapped in a mad hasheesh-dream of sensuous delight with their enslaved condition. And that solitary Champion had ridden into the lists, and was waiting there ; by His very presence sounding a defiance, which should break in upon their fatal slumbers, and break up the false peace which was enchaining them by the black witchcraft of its awful power. In Rev. vi. 3, 4, we hear, from Patmos, the old story of the myrtle-bottom by Jerusalem :

“ And when He had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red ; and power was given to Him that sat thereon to take peace from the earth.”

The Hebrew adjective, describing the color of the horse, associated its Rider with אדָמָה, *Adam*, the earth-clod ; but the Greek word, in this verse, adds another idea : πυρρὸς, means *fiery-red*, *fire-colored* ; so that the two passages together, the Old Testament and the New, combine to give out the whole story. He came “ from Edom,” with peace and love in His heart toward the earth-clods, for He

assumed their nature and their name, thus identifying Himself with them ; but before He could talk with them of peace, He must stir them up to war ; for as yet they knew nothing and cared nothing for the possibility of anything better than the dull apathy which they described by saying : —

“ There is no hope ; no, for I have loved strangers, and after them will I go.” “ We have made a covenant with death, and with hell are we at agreement.” Jer. ii. 25 ; Is. xxviii. 15.

But He, filled with the holy fire of wrath against sin, aroused them against His enemy and theirs, declaring to them the truth, and by the power of that truth, convincing them of His own love and tender friendship ; for He was come to put into the earth-clod, enmity against their destroyer. He, as *par excellence*, the Son of the earth-clod, the Seed of woman, was come to face for them the hot blasts of the wrath of their foe, and to bear for them the infinitely more terrible, because the perfectly *just*, fire of the wrath of that God Whom they had outraged by their long

and obstinate agreement with the evil one. HE stood between them and the wrath of the King, satisfying that wrath in His own Person so entirely, that it would never pass on to one of those who were "hidden in the shadow of His hand." He stood, too, between them and their hellish foe, whose wrath of spite and discomfited rage He quenched in the sublime contempt of His Omnipotence. The devil thought to seize the Princely Edom by the heel of His humanity, and so, dashing out the Godhead by a blow, to pass over the body of the Dead Champion, and reclaim the old slaves of sin. But it was not possible for Death or Devil to hold HIM; their united efforts only gave him the scar which should forever prove His identity to His redeemed; while, with one blow of that Kingly Heel, HE bruised the head and frustrated the schemes of the presumptuous foe; and henceforth, the saved ones for whom peace is made by His wounds, shall, as

"blood-bought captives raise

The passion-song of blood."

For in the moment of His wounding, yea,

even *by* that wounding, the blood which gushed forth gave them freedom and life eternal. When the destroyer of *Adam* dared lay a touch on EDOM, at the first blow, he broke his own spell, and lay, an out-witted craven, evermore ; for, from the pale lips of that Man, standing in the death-shadows and resurrection-gladness of the myrtle-bottom, rang out the cry which was at once the death-song of sin, and the pæan of redemption : —

“IT IS FINISHED !

And as that announcement thrilled the darkness, it became light about Him ; the “ whole earth was full of His glory ” ; “ the posts of the thresholds moved at the voice of Him that cried ” ; and heaven’s choir, which had sung of His coming to the earth-clods with peace and good-will in His heart, now welcomed the peace secured, the good-will accomplished as the grand Hallelujah Chorus echoed and re-echoed through the gates of pearl and streets of gold : —

“Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors ; and the King of glory shall come in.

“Who is this King of glory?

The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates; even lift up, ye everlasting doors; and the King of glory shall come in.

“Who is this King of glory?

“The Lord of Hosts, He is the King of glory.”

Then the Judge looked down from His throne on the earth-clods on whose behalf the warfare had been accomplished, and He declared their release and acquittal, saying:—

“Your covenant with death is disannulled, and your agreement with hell shall not stand.”
“Acquaint thyself now with God, and be at peace with Him,” “accepted in the Beloved.”

For as soon as the Warrior from Edom cried, “It is finished,” the Judge could smile on the Adam-race, and tell out all His heart of love; for the red fire of His wrath was quenched in the red blood flowing from the Red Man, the crimson-robed Captain of Salvation, made perfect for His redeemed

through His own suffering; and now God might be just, and the Justifier of him that believeth on Jesus.

And as the eternal peace was wrought, so is it applied. He fought to secure it; and we must acknowledge the combat, before we can enter into the purchased reconciliation. We must feel our need, as being slaves of sin, and loathe the bondage, ere we can value the peace of God, and cry out for it. But even this consciousness of Satan's being an enemy; even this finding out that his decoyments are lies, dragging us to death; even this discovery that we need a true Friend,—even all this, is a gift from the same Hand that wrought the salvation itself. The sinner cannot desire Christ until that desire is given.

2 Tim. ii. 26; Is. xlviii. 22; Ecc. iii. 8; Phil. ii. 5-8; Matt. x. 34, 35; Is. lxiii. 6, x. 16, 17, xxvii. 4, 5; Gen. iii. 15; Luke xviii. 13; Is. xlix. 2; Lam. iv. 19, 20; Is. xxvi. 19; Acts ii.; John xx. 24-28; Is. liii. 5; Eph. ii. 13; John xix. 30; Ps. cxxxix. 12; Is. vi. 3, 4; Luke ii. 14; Rev. xxi. 21; Ps. xxiv. 7-10; Is. xxviii. 18; Job xxii. 21; Eph. i. 6; John iii.

16; Heb. ix. 12, ii. 10; Rom. iii. 26, vii. 9-13, 24, 25; 1 John iii. 8; Prov. xvii. 17; Rom. ix. 16; Ps. cx. 3; John i. 12, 13; Is. xli. 4, xliv. 6; Jer. xxxi. 3.

Thus was accomplished the work of our salvation! Thus did HE finish the transgression, by making an end of the sins of His people; He made reconciliation for iniquity, as a merciful and faithful High Priest in things pertaining to God; He brought in everlasting righteousness; He sealed up the vision and prophecy, for He was "the end of the law"; He was the Most Holy Anointed One. Dan. ix. 24; Matt. xxi. 21; Heb. ii. 17; Jer. xxiii. 6, xxxiii. 16; Rom. x. 4; Hab. iii. 13; Is. x. 27; Ps. lxxxiv. 9; Acts x. 38; Heb. i. 8, 9.

It was for this that Job sighed, again and again; and several of his utterances most beautifully express the sinner's want of exactly such an Advocate as this Red Man from Edom. Read Job xvi. 21:—

"O that one might plead for a man with God, as a man pleadeth for his neighbor!"

The English here gives a very faint idea of the exquisite beauty of the original, which

might be more forcibly rendered something like this : —

“O that one might plead *to a Mighty Man with* (or *at home with*, or, *in the presence of*) God, as the earth-clod *to his neighbor*” (*companion, or, friend*).

This seems a clearer translation of what was Job's cry all through the season of his dark, deep trial. What he desired was, not permission for him, the sinner, to address himself to the Judge on his own behalf. This he knew, as things then stood, to be impossible. God had already taught him what He declared, later on, to Moses : —

“Thou canst not see My face, for there shall no man see Me, and live.” Ex. xxxiii. 20.

What Job longed to find, was the “**DAYS-MAN** (ix. 33), as yet unseen, the “**Mighty Man**,” mighty in influence with the Invisible Judge ; One standing close, *close* to the Almighty, — One of Whom God could say : —

“Behold, there is a place **BY ME**, and thou shall stand upon a **Rock** ; and it shall come to pass, while My glory passeth by, that I will

put thee in a cleft of **THE ROCK**, and will cover thee with My hand, while I pass by; and I will take away Mine hand, and thou shalt see My back parts; but My face shall not be seen." Ex. xxxiii. 21-23.

The sinner could not plead with God, *as* God. To face the awful glory of the Judge, were destruction. The terrible "blackness and darkness" of Sinai fenced off the transgressor from all approach to the Most High, and he could only wail, amid the writhings of an accusing conscience:—

"O that I knew where I might find Him!
That I might come even to His seat"! Job
xxiii. 3.

Vain reaching after the impossible!

Yet stay! Might not the "Daysman" (O did such an One exist?)—might not He stand forth, and plead *in Job's name*? But what unheard of qualifications were needed, to enable an individual to fulfil such an office! Only a "Mighty Man" could do it, for no other would have strength to take up, much less carry through, so forlorn a hope. Then, the "Mighty Man" must be "*with* God," in

purpose and plan ; for the Eternal Judge is an Absolute Ruler ; and “ who can stay His hand, or say unto Him, What doest Thou ” ? Dan. iv. 35. It would be useless to plead *against* God’s intentions, for they are unalterable ; He is the Unchangeable (Mal. iii. 6) ; therefore the Advocate, to be successful, must plead in perfect accordance with the Divine mind, He must, too, be of such equality with God, as to be “ at home with ” Him, perfectly familiar with the Unapproachable One, able to plead to Him with power and acceptance ; and He must be righteous Himself, — this strange Intercessor — ; for only “ the Righteous might plead with ” God, that the sinner might, by the holy “ dispute,” “ be delivered forever from the Judge.” Job xxiii. 7. And yet the same Daysman of “ great power ” (xxiii. 6), must be so low, even “ a little lower than the angels ” (Heb. ii. 9), that Job could plead to Him, as an earth-clod to his companion, as an accused to his friend who will carry his cause into court, in order to bring him out with an acquittal. The “ Mighty Man ” must be low enough for Job to reach Him

with familiar confidence, yet high enough to Himself reach God with assurance as intimate. In short, Job sought to speak to One Who could speak to God. And, glinting through the shadows of his longings, there came to him, too, the visioned promise vouchsafed to Isaiah and Zechariah, so that he exclaimed, in a moment of delight, looking on, past the loving power of the plea, to the gracious glory of the reconciliation fully effected : —

“I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh I shall see God ; Whom I shall see for myself, and mine eyes shall behold, and not another ; though my reins be consumed within me.” xix. 25-27.

What an exact foreshadowing of the words of the beloved disciple, long afterwards ! —

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be ; but we know that when He shall appear, we shall be like Him ; for we shall see him as He is.” 1 John iii. 2.

Here was the Edom-likeness to God and to the earth-clod! Here was the Kinsman-Redeemer, having the blood-right and the spirit-power to avenge and to plead! Here was the "Mighty Man," the "Firstborn among many brethren" from among the earth-clods, yet so Omnipotent, that He was able to face the terrible wrath of the Judge, leaving for us only the "back parts," the sweet mercy which had been hidden behind the veil of just indignation against sin! Rom. viii. 29; Rev. v. 9.

Ezekiel and Daniel each duplicate the joy-message from heaven to earth. Daniel tells us of "One like the similitude of the sons of the earth-clod" (בְּנֵי-אָדָם, *beni adam*), "One like the appearance of the earth-clod" (אָדָם, *adam*), Whom He yet addressed as אֲדָנִי, *Adani*, *my Lord*, the title, which, pluralized, the Jews to this day read as the synonym of the written, but "great and dreadful name," יְיָ, which they never pronounce. Dan. x. 16, 18, ix. 4; Mal. i. 14.

Ezekiel speaks out the thought plainly, telling us of the union of the earth-clod letters

and the heavenly points, producing the Edom (עֲדָם) manifestation of mercy :—

“And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire-stone; and upon the likeness of the throne was the likeness as the appearance of a Man (אָדָם, *adam, the earth-clod*) above upon it. And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of His loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of One that spake.” Ezek. i. 26-28.

Could there be a clearer, more wonderful description, than this, of the “word made flesh,” of the Warrior “mighty to save,” yet stained with blood in mingled leaven and splendor! The “likeness of an earth-clod” “above upon the throne,” and, combined with

this human resemblance, the "likeness of the glory of the Lord"! And then the voice of this Mysterious Being speaks, truly, *from the throne*. Only the Self-Existent Eternal could command as that Voice commands through the succeeding chapters. It is the God-Man that speaks, as He spoke to John at Patmos. Rev. i. And just because the earth-clods can look up to the throne, to the "place by" the Lord, and say:—

"The MAN *is there*! Ps. lxxx. 17. So the Lord can look down into the heart of the sinner, saved by "that Man Whom He hath ordained" (Acts xvii. 31), and say, with judicial approval, as well as paternal love:—

"The LORD *is there*"! Ezek. xlvi. 35. How the Lord delights to manifest Himself in a paradox of mystery! He sets the most beautiful bow of promise in the blackest cloud of desolation. He giveth the sweetest hope in the dreariest trouble, opening the widest door in the deepest valley. Hos. ii. 15. And He grasped the mighty sceptre of His most glorious kingdom, in the hands of His crucified humanity. "The appearance as the like-

ness of the glory of the Lord " was never so magnificent, as when it "infolded" itself (Ezek. i. 4), in the likeness as the appearance of an earth-clod." So God's finger wrote His points of Edom mercy on our Adam ruin.

"For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. iv. 6. "And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." John i. 14.

So Edom's work was accomplished for Adam! The stain was assumed, and cleansed; the burden of shame was lifted, and taken away; gifts were received for men, "that the Lord God might dwell among them." 1 John i. 7; John i. 29; Ps. lxxviii. 18. God came down into our humiliation, that He might raise us up to His dignity, as He said:—

"And I, if I be lifted up from the earth, will draw all unto me." John xii. 32.

Nor does this word "*all*" imply the universal salvation apart from personal application

by the Holy Ghost, in which Universalists impiously boast, while they hug their sins. The word "*men*," inserted in our English version, does not exist at all in the original; the word, *ἐλκίω*, "I will draw *out*," connects very precisely with those other inspired words:—

"Thou wast slain, and hast redeemed us to God by Thy blood, *out of every* kindred and tongue, and people, and nation." Rev. v. 9.

And again: "I beheld, and lo, a great multitude, which no man could number, of (Greek *ἐκ*, *out of*) *all* nations and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. vii. 9.

So that instead of the words of the Saviour: "I will draw *out all* unto Me," implying unconditional and universal salvation, they prove the very contrary, namely, that all the saved are a people *drawn out, separate, set apart*, by the atonement of Him Who hath called us "*out of darkness into His marvellous light*." 1 Peter ii. 9.

And we shall learn something of the glory and beauty *to which* He has lifted His re-

deemed earth-clods, as we pass on to study what the Holy Spirit has said in His written word concerning אֵדֶם, *Edem*.

סָרְדִּיּוֹם, ODEM, THE RED JEWEL.

The Sardius is mentioned three times in the Old Testament, — twice, in describing the high priest's breastplate, and once, in enumerating the Tyrian crown-jewels: —

“And thou shalt set in it settings of stones, even four rows of stones: the first shall be a *sardius*, a topaz, and a carbuncle; this shall be the first row.” Ex. xxviii. 17.

“And they set in it four rows of stones: the first row was a *sardius*, a topaz, and a carbuncle: this was the first row.” Ex. xxxix. 10.

“Thou hast been in Eden the garden of God: every precious stone was thy covering, the *sardius*, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.” Ezek. xxviii. 17.

In each of these verses, the word “*Sardius*”

is expressed in Hebrew by אָדָם, *odem*, the letters of which, observe, are exactly those of Adam (אָדָם), and Edom (אֶדוֹם), but with a difference in the points.

Adam, the *red earth-clod* has become, by a mighty miracle of grace, *Odem*, the *red jewel*! And this wonder is effected by the interposition of Him, Who, for our redemption, stooped to bring His Divinity to point our humanity, by becoming Edom, the Red Man.

O the dignity and glory to which the poor earth-clod is raised by the power of that wonderful Daysman! The degraded clod, all stained with the blood-guiltiness of the red filth of sin, is now a precious jewel, flashing forth the pure red brightness of approved redemption. Soiled no longer, dim no more, "earthly, sensual, devilish," no further! The whole being is changed by the alchemy of grace. All the shame, and vileness, and worthlessness of the believer are in the past:

"Such *were* some of you; but ye **ARE** washed, but ye **ARE** sanctified, but ye **ARE** justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. vi. 11.

"Since thou wast precious in my sight, thou hast been honorable, and I have loved thee." Is. xliii. 4.

God's elective sovereignty made the earth-clod "precious," just because "the Lord had mercy on him"; and then the atonement of the God-Man made him "honorable."

How many mistakes are made through failure to accept the order of salvation exactly as the Holy Ghost declares it! The Arminianism of human nature says:—

"I must *do* something to make myself honorable, and then the Lord will receive me, and count me precious for Christ's sake."

But the Holy Spirit does not so mix God's real work and man's sham performances; nor does He invert the order of God's dealings, in a way flattering to man's vanity, but dishonoring to the Most High.

God, the Eternal Unity, elected to salvation the earth-clods who were all undeserving of His care. He, in His "determinate counsel and foreknowledge" (Acts ii. 23), regarded with the tenderness of Infinite Love those whom He "ordained to eternal life." Acts

xiii. 48. He looked upon them with that intense yearning which marked them out as being "precious in His sight"; and because the One God counted them precious, therefore "He devised means, that His banished ones be not expelled from Him." 2 Sam. xiv. 14. This "means," decreed by God in perfect unity of purpose, counsel, and love, was ~~wrought, applied,~~ and accepted by God in the Trinity of His personality. God the Son ~~wrought~~ the work of righteousness for a sinful world of earth-clods; God the Spirit ~~ap-~~
plies the work of atonement to each individual believer, and God the Father declares that He *accepts* the work and the application, and the souls to which the work is so applied: —

"And they shall be Mine, saith the Lord of Hosts, in that day when I make up My *jewels*" (הִצְטָה, *segullah*, *special treasure*, *very own*, *peculium*), "and I will spare them, as a man spareth his own son that serveth him." Mal. iii. 17.

So He makes us honorable, because He loved us. He does not *love* us for His Son's sake, but He *accepts* us for His sake. The

coming of Jesus into the world, did not cause the Father to love us; for that would imply a want of agreement, a flaw in the perfect union between the Father and the Son. Father and Son were equal in love as in Godhead, so that the Incarnation was caused by the love of the Father, as much as by the love of the Logos Who spoke out the tenderness common to both.

“God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.” “The Father Himself loveth you.” John iii. 16, xvi. 27.

But a place was needed in which the Father could, with justice, manifest that love; and the Logos came to tell out the mercy, and to make that “field of blood,” where the strangerhood might be buried, and “life and immortality brought to light through the gospel.” 2 Tim. i. 10; Matt. xxvii. 6, 7; Col. ii. 12; Eph. ii. 12, 13; Is. xlii. 21; Jer. xxxi. 3; John vi. 37, x. 29, 30, 38, xiv. 7-11; 1 John v. 7; John i. 29; Rom. viii. 11, 14; Eph. i. 6.

We see, in the change wrought on the

word, an exact figure of the change wrought on the man whom Divine grace has converted. The *letters* of אָדָם, *Adam* are still there; but the points being changed, a new work appears, — אָדֶם, *Odem*! Instead of the crumbling soil of the earth-clod, we see the rich, clear flash of the hard, bright jewel. John Smith, converted, is John Smith still. In converting him, the Lord has made him neither a god, nor an angel; he was a man before his conversion, he remains a man after it. The letters of his humanity are still there; the personality remains the same; but the character, the nature, the tendency, O what wonderful newness! He is himself, that is, his old self, no longer; he is one of the King's crown-jewels now. How often the world has been compelled to acknowledge of such an one:—

“Why, he is quite a new man”!
 And yet the same man is there.
 Yes; the same, yet not the same.

אָדָם, *Adam* has been transmuted into אָדֶם, *Odem*.

Pliny's old story goes well to illustrate this. He tells us that, once upon a time, several mariners of Phœnicia landed on the banks of a small river in Palestine, and, looking in vain for stones on which to rest the pots containing the food they wished to cook, they placed under those vessels some lumps of *nitrum*. The heat fused these with the sand, and, to the astonishment of the sailors, they beheld a liquid and transparent stream flowing forth, which gradually crystallized into clear, bright glass. So the pure fire "of Him that dwelt in the bush" (Ex. iii. 2; Deut. xxxiii. 16), melted in tenderest love into companionship with our humanity, and wherever that river came (Ezek. xlvii. 9), with its life-principle of heat and holiness, the earth-clods became crystallized into ruby costliness and beauty.

Henceforth then, the believer is to reckon himself no longer an earth-clod. The old Adam-nature is to be ignored, crucified, put aside, reckoned dead (Rom. vi. 4-13); and we may well apply to its lusts and powers the prophetic words of the Holy Ghost by Peter respecting other things:—

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God.” 2 Peter iii. 11, 12.

The Lord calls us to forget our own people and our father’s house, to forget those things that are behind, to put off “concerning the former conversation the old man which is corrupt according to the deceitful lusts; and He bids not only believe in Him for the salvation of our souls, but in the strength of that salvation, so to live that the King may greatly desire *our beauty*; He commands us to “reach forth unto those things which are before,” to “put on the new man, which after God is created in righteousness and true holiness”; and He enables His redeemed Odems to say, with delight: —

“But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not the oldness of the letter.” Rom. vii. 6; Ps. xlv. 10, 11; Phil. iii. 13; Eph. iv. 22-24.

The believer must not live according to the

old letters of אָדָם, *Adam*, the earth-clod, but in the new spirit of those precious points, "written with the finger of God," which have given to him, as אֶדֶם, *Odem*, the dignity of shining forth a gem in the eternal regalia.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." Eph. iv. 1.

Ye are called to be jewels: walk worthy of that "high calling of God in Christ Jesus." How many times the Lord stimulates us to cultivate an increasing realization of our position *in Him*, encouraging us away from the fears and weakness to which the fact of our own undeservingness would lead us! He reminds us that we have nothing to do now with the old polluted letter; we are to live in accordance with His new points, which conduct us far away from the former soil of the earth-clods.

"Walk worthy of God, Who hath called you to His kingdom and glory." 1 Thess. ii. 12.

"Holy brethren, partakers of the heavenly calling." Heb. iii. 1.

"Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus, before the world began." 2 Tim. 1, 9.

God expects us to live up to the dignity with which He hath invested us.

"Wherefore if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new." 2 Cor. v. 17.

As a sailor would say : — We are on a new tack, heading for a new point of the compass.

Or as a railway pointsman might express it : — We are switched off on a new line, *and the points locked against our return.*

Yes : — "The gifts and calling of God are without repentance." Rom. xi. 29.

He changed the points once, for His redeemed, changed them from אָדָם, *Adam* to אָדֶם, *Odem* ; but He will never change them back again. There is a lock on those points, and Jesus has locked the way back, — *shut*, so that we cannot return ; as He said to His beloved disciple : —

"I am He that loveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. i. 18.

Why should John be informed that Jesus held the keys of hell and death, except to assure him that he, being Christ's, was locked out of the broad earth-road leading to destruction? But there is something more:—

Jesus Christ has locked the way forward, — *open*:—

"Behold, I have set before thee an open door, *and no man can shut it.*" Rev. iii. 8.

אָדָם, *Adam* may become אֶדֶם, *Odem*; the earth-clod may be changed to the jewel; but the precious sardius can never become an earth-clod again. The points on that Odem-privilege and promise are *locked* points; for He Who wrote them was a King, *the* King; and He Who sealed them was the Essence of the very Heart of the King.

"I am the Lord, I change not, therefore ye sons of Jacob are not consumed." Mal. iii. 6.

"Every good gift and every perfect gift is from above, and cometh down from the Father

of lights, *with Whom is no variableness, neither shadow of turning.*" James i. 17.

Not one point of blessing therefore shall ever be revoked.

"And they shall be Mine, saith the Lord, in that day when I make up my jewels." Mal. iii. 17. Not only *are* mine *now*; but "*shall be* Mine, *in that day.*" Those who are once made His Odems by the atonement of His first coming, shall be still Odems, in the gathering time of His second appearance. All whom He saves *now* shall shine *then*; for He has said:—

"They shall never perish, neither shall any man pluck them out of My hand." John x. 28.

And He says again:—and the words were spoken to the Father, Who always hears Him (John xi. 42):—

"Holy Father, keep through Thine Own name those whom Thou hast given Me." John xvii. 11.

And again:—

"I will write upon him the name of My God, and the name of the city of My God,

which is New Jerusalem, which cometh down out of heaven from My God ; and I will write upon him My new name. Rev. iii. 12.

Jeremiah was taught by the Holy Spirit to say of the Lord Jesus, not only in literal connection with His dear ancient Israel as an earthly people, but also in reference to His spiritual church : —

“This is the name whereby He shall be called, The Lord our Righteousness.” Jer. xxiii. 6.

And the same prophet was instructed to say, not only of natural Israel, but also of the church : —

“This is the name wherewith *she* shall be called, the Lord our Righteousness.” Jer. xxxiii. 16.

Behold, ye redeemed Odems, the writing “in the King’s name,” “in Whom also after that ye believed, ye were sealed with that Holy Spirit of promise.” “And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.” Eph. i. 13, iv. 30. Here is the writing and the sealing; and “the writing which is written in the King’s

name, and sealed with the King's ring, *may no man reverse.*" Esth. viii. 8.

Well may the Lord's Odems sing amidst their safety and beauty:—

"Jehovah, Tsidkenu ! my treasure and boast !
 Jehovah, Tsidkenu ! I ne'er can be lost !
 In Thee I shall conquer, by flood and by field —
 My cable, my anchor, my breastplate and shield."

In the breastplate of the Jewish high priest, God commanded the sardius (ֹדֶם, *odem*) to be placed first in order; and upon it was engraved the name of *Judah*, which signifies "*praise.*" This was no hap-hazard arrangement; the narrative is one of those scriptures "given by inspiration of God," and is therefore "profitable for doctrine, for reproof, for correction, and for instruction in righteousness." 2 Tim. iii. 16.

We are not new-created into the redemption-glory merely that we may be happy; but for this express purpose, that, as Christ's jewels, "we should be to the *praise* of the glory of His grace." Eph. i. 12. God declares:—

“The people which shall be created shall *praise* the Lord.” Ps. cii. 18. “This people have I formed for Myself; they shall show forth My *praise*.” Is. xliii. 21. “Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the *praise* of the glory of His grace, wherein He hath made us accepted in the Beloved.” Eph. i. 5, 6. “Being filled with the fruits of righteousness which are by Jesus Christ, unto the glory and *praise* of God.” Phil. i. 11. .

The sardius in the breastplate could not help shining, for it was its nature to do so. It could not help flashing out *praise*, for the word was cut into it, “like the engravings of a signet.” Ex. xxviii. 21. So those whom the Lord has spiritually made His Odems cannot help shining, sparkling, glowing; they have no choice about it; *His* points *must* show out per force the new nature. A gem *must* of necessity shine, just because it *is* a gem; and God’s jewels must shine *for Him*, for He has written “*praise*” deeply upon them; as Paul knew and testified:—

"Henceforth let no man trouble me, for I bear in my body *the marks of the Lord Jesus.*" Gal. vi. 17.

And since God has chosen them to show forth His praise, His "purpose according to election" *must* "stand." "The Lord of Hosts hath purposed, and who shall disannul it"? Is. xiv. 27; Rom. ix. 11. If then any son of Adam dares to call himself the Lord's jewel, Odem, while he neither shines nor praises, we cannot help knowing that he is no genuine gem, but a piece of miserable earth-clod paste. Such an one proves himself to be still ~~ODEM~~, *Adam*; the Lord has not changed his points; for where God writes ~~ODEM~~, *odem*, He also engraves "*praise*," and imparts a new nature of radiant beauty. Judah and the sardius belong to each other, by Divine appointment.

How mighty a refutation of the Antinomian heresy, — that we may "continue in sin that grace may abound"! How emphatically each Hebrew point in this precious word, cries: — "GOD FORBID"!

How clearly the new word, grown out of

the old letters, declares the crucifixion of "the old man," the destruction of the "body of sin," and asks the indignant question:—

"How shall we that are dead to sin, live any longer therein." Rom. vi. 2, 6.

The Antinomian presumptuously says:—
"If you are the Lord's, you may do what you like." But the whole teaching of the Bible, gathered up into pungent brevity in the word **odem**, *odem*, proves that those whom the Holy Ghost has made His temple *cannot* do what *they* like; they *must* do what *He* likes. Hence the conflict in the being of the believer, his old flesh striving against the new life of the Spirit; a struggle in which the Spirit, being necessarily the stronger, must of course come off victorious. Thus we read in Gal. v. 16, 17:—

"This I say then: Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would."

This passage has been frequently and erro-

neously explained, as signifying that, on account of the sinful desires of the old nature, the Christian is unable to live holily, as the renewed would fain do. But this is manifestly wrong; for it puts the Holy Spirit in the position of a defeated warrior, weak, and therefore overcome by that against which He deigns, on behalf of the believer, to contend. The contrary is the true interpretation: The old nature resists the Spirit, "*desiring greatly*" (so the Greek ἐπιθυμῶ) against Him, and eagerly endeavoring to have its own way; but the Spirit is no passive Agent; He also "*desires greatly*," but in an opposite direction, — "*against the flesh*"! Now which of these "*desires*" is likely to be the more powerful? Which is the greater, — the "*desiring*" of the sin-body of death, or the "*desiring*" of the Almighty Lord the Spirit? Which can we reasonably conclude, as "*desiring greatly*" with the most intense energy, — the poor earth-clod with the death-principle in it, or the Eternal Spirit, which is also called "the Spirit of life"? Rom. viii. 2; Heb. ix. 14. If the Spirit is to be overcome in the believer,

why is He there at all? The question answers itself. Indubitably, He comes *to rule*.

"For as many as are led by the Spirit of God, they are the sons of God." Rom. viii. 14.

And therefore however much the old Adam may "desire" and struggle, yet we are saved *from ourselves* by the blood of the Lord Jesus, in His name, and by the Spirit of our God. 1 Cor. vi. 11. We cannot do the things that we would; the Lord mercifully hinders us by His indwelling Spirit, Who holds us back. *We*, that is, the old Adam, *we* desire sin; but the Spirit will not suffer it upon us (Lev. xix. 17), for He does not hate us, but loves those in whom He dwells; and He dwells in them as a conquerer. That is why He is given. We need to be "preserved in Jesus Christ," as well as to be "called" in Him. Jude i. We require present keeping as much as past redemption; and the present keeping of the Spirit is as entirely a part of the Divine plan of triumphant salvation, as the past redemption of Jesus Christ. So Paul rejoiced to know and to make known:—

"I do not frustrate the grace of God. Gal. ii. 21.

He *could* not; the power of the Spirit would not allow the grace of God to be frustrated. Paul would have frustrated it surely enough, had he been left to himself. He acknowledged that; he recognised the existence of *the old self*, all Paul's by origin and nature, as being in antagonism to the new nature all belonging to the Spirit, when he exclaimed:—

“I am crucified with Christ; nevertheless I live; yet *not I*, but *Christ* liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, Who loved me, and gave Himself for me.” Gal. ii. 20.

So the beloved disciple wrote:—

“Whatsoever is born of God doth not commit sin, for his seed remaineth in him; and he *cannot* sin, because he is born of God.” 1 John iii. 9.

That is, the new nature which alone the Spirit creates, and acknowledges, and inhabits, must be the ruling part of the man. The old nature still exists; but it is a disinherited, trampled, unacknowledged thing, reckoned

dead, and therefore never to be consulted in its desires. It would rule, if it could; but the crown is lost; and the despairing wail of the defeated body of sin shrieks forth its own requiem, amidst its dying struggles:—

“He hath stripped me of my glory, and taken the crown from my head. He hath destroyed me on every side, and I am gone; and mine hope hath He removed like a tree. He hath also kindled His wrath against me, and He counteth me unto Him as one of His enemies. His troops come together, and raise up their way against me, and encamp round about my tabernacle.” Job xix. 9–12.

Joseph felt the power of God’s mercy, holding him back from the sin which his own flesh was quite capable of committing; and he confessed both his own weakness and the Lord’s triumph, when he exclaimed:—

“How *can* I do this great wickedness, and sin against God”? Gen. xxxix. 9.

The old letters would fain dominate, and write אָדָם, *Adam*, *earth-clod*, still; but the victorious might of the more “*greatly desiring*” Spirit engraves the celestial points, and

lo! they *rule*, to the changing of the whole man, and אֶדֶם, *odem*, the *red jewel*, gleams forth, “an epistle of Christ, known and read of all men. Thus self is forever put down, and we learn that “our sufficiency is of God; Who also hath made us able ministers of the new testament” (or covenant); not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life.” 2 Cor. iii. 5, 6. The *letter* would make sinful earth-clods still; but the *Spirit* gives those points which change us to precious “living stones.” So that in reply to the death-wail of the old nature, in that xix.th chapter of Job, the new life of the Spirit sings:—

“I know that my Redeemer liveth.” Job xix. 25. “Thanks be unto God who giveth us the victory through our Lord Jesus Christ.” 1 Cor. xv. 57.

Formerly, the soul was the servant of the body, “sold under sin,” the very name disgraced. But now the strong man אָדָם, *Adam* no longer keeps his goods in peace; a Stronger than he, even the Champion from אֶדֶם, *Edom*, has taken from him the spoil

wherein he trusted, and has delivered the lawful captive; by taking the prey from the mighty. Rom. vii. 14; Luke xi. 21, 22; Is. xlix. 25.

Now, when the flesh calls its former servant, it gives him "no answer" (Job xix. 16); for the soul, in its new nature, and in its אדם, *Odem* gladness, exults to realize that: —

"Where the Spirit of the Lord is, there is liberty." 1 Cor. iii. 17.

Thus, while the points in the word אדם, *Edom* reveal the Divine nature and atonement of the Lord Jesus, the points in the word אדם, *odem* manifest the sanctifying power of the Holy Spirit on and in the person of the believer, in consequence of that atonement.

By leaving out those precious Hebrew points, and reading only the *letters* composing the word אדם, *Adam*, you get either Unitarianism or Antinomianism. Without the points in אדם, *Edom*, the Red Man would be no longer "mighty to save," but would be represented as only an earth-clod like ourselves. Without the points in אדם, *odem*, the Christian

would no longer be seen as "called to glory and virtue" (2 Peter i. 3), but would be left as bad as ever, which is the same as saying that there never would be any Christians at all.

But, thank God! the points *are there!* He did not leave us to our earth-clo'd pollution and loneliness; but added, first, the points of redemption in His own Person, when He came as אֶדֶם, *Edom*, our Kinsman-Redeemer, and there showed Himself as "God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles," believed on in the world, received up into glory." 1 Tim. iii. 16. Next, He added to *our* persons the points of sanctification through Himself, by the operation of the Holy Spirit, saying:—

"Thou shalt be called by a new name." Is. lxii. 2.

And straightway אֶדֶם, *Odem* appeared, in lines of starry light. And to all attempts and accusations against us, our Champion-King, Who liveth, and was dead, and is alive for evermore, replies, with a tender steadfastness, in those words whose eternal meaning Pilate,

Balaam-like, understood not, when he uttered, "not of himself," the far-reaching decree : —

"What I have written, I have written" !
Num. xxii. 33 ; John xi. 51, xix. 21, 22.

This Redeemer, this Sanctifier, this Father of ours, never changes, never grows weak or weary. He values His blood-bought jewels too dearly to give them up ; He holds them too carefully to be cheated out of even one of them ; His grasp is too mighty to suffer one to be plucked away from Him.

When He wrote the points of אדם, *odem* on each אדם, *Adam* of His mercy's choice, He wrote a promise, so that each soul so blessed, may be "fully persuaded that what He had promised, He was able also to perform." "For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us." Rom. iv. 21 ; 2 Cor. i. 20. He Himself proclaims : —

"Those that Thou gavest Me, I have kept, and none of them is lost, but the son of perdition, that the Scripture might be fulfilled." John xvii. 12. "No man is able to pluck them out of my Father's hand." John x. 29.

So Paul could say for himself : —

“I know Whom I have believed, and am persuaded that He is *able to keep* that which I have committed unto Him against that day.” 2 Tim. i. 12.

Jude, too, encouraged the church with the same assurance when he closed his epistle, so thrilling in the living love of its stern warnings, with the doxology : —

“Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen.”

On behalf of believers at Philippi, Paul felt authorized by the Holy Spirit to express himself as : —

“Being confident of this very thing, that He Which hath begun a good work in you, *will perform it* until the day of Jesus Christ.” Phil. i. 6.

And the Lord said to Jeremiah : —

“Yea, I have loved thee with *an everlasting*

love, therefore with loving-kindness have I drawn thee." Jer. xxxi. 3.

David was taught : —

"The mercy of the Lord is *from everlasting to everlasting* upon them that fear Him." Ps. ciii. 17.

The Lord said to Isaiah, concerning Israel, that He would gather —

"*Every one* that is called by My name; for I have called him for My glory, I have formed him, yea, I have made him." Is. xliii. 7.

And this applies spiritually to the church, as much as it does temporally to Israel, so that Paul taught no "strange doctrine," when he said to the believing Thessalonians : —

"Now our Lord Jesus Christ Himself, and God, even our Father, Which hath loved us, and hath given us *everlasting consolation* and *good hope* through grace, comfort your hearts, and stablish you in every good word and work." 2 Thess. ii. 16.

The Author of our faith is also its Finisher. Heb. xii. 2. He Who wrote these new points upon the old letters will complete their power upon us. Before He manifested Himself in

our flesh as Edom, in order to raise us to Odem-glory, He counted the cost of the enterprise, and knew that He had "sufficient to finish it"; so that "having laid the foundation," He is "able to finish it"; and in the gathering-day of His glorious appearing for the church, when He shall "make up His jewels" (Mal. iii. 17), none shall mock Him *then*, or dare to say:—

"This Man began to build, and was not able to finish." (See Luke xiv. 28–30.)

He was mocked *once*, while the work was doing, but He shall be scorned no more, when He gathers "in one the children of God that are scattered abroad." John xi. 52. The day of His humiliation is past, and the morning of His manifestation in glory hasteneth on, when He will appear as no unskilled or heedless calculator, no baffled craftsman, no defeated warrior, but in the fadeless dignity of One, Who, through untold sufferings, and at immeasurable cost, has forever accomplished every one of His purposes, and brought safely home to the King's treasury the crown-jewels of the Eternal Kingdom, none being missing,

but each one in its place; "for the Lord shall count, when He writeth up the people" (Ps. lxxxvii. 6), and all His redeemed shall be there, having the glory of God, and like unto a stone most precious." Rev. xxi. 11.

"Time would fail me to tell of" all the sweet assurances written in the Scripture of Truth, respecting the interminable perfection of the redemption wrought by Him, Who, "having loved His own which were in the world, loved them unto the end." John xiii. 1. The promises are *there*, "written in the book," "made plain upon tables," "good news from a far country, as cold water to a thirsty soul"; and "whosoever will, let him take the water of life freely." Dan. x. 21, xii. 1; Hab. ii. 2; Prov. xxv. 25; Rev. xxii. 17.

And while this glorious word, *odem*, teaches us that God's salvation is both *sanctifying* and *everlasting*, it also inculcates another most important lesson, and that is, that the doctrine of so-called "perfectionism" is an utter fallacy, as regards the believer in his existence as a whole. This deadly error,

whether it comes boldly out in the professions of those deceived and deceiving souls, who openly declare themselves "perfect"; or whether it skulks wily under the specious phrases, "higher life," "entire consecration"; or glides smoothly from lip to lip in meetings "for the promotion of holiness"; — in whatever form or shadow it presents itself, is flatly contradicted by the declaration of God's word, as translated into our simple Saxon, and still more unmistakably disproved by the expressions of the original languages, gathered up in sharp epitome by the Hebrew, in this little word, אדם, *odem*.

"The body of sin and death," the "letter which killeth," is still there: but it is there to be crucified, there to be destroyed, there as a dead target on which the Christian soldier may daily practise the use of his weapons.

"Perfectionism," denies the existence of the enemy sin in the body, and so, fails to crucify him. Antinomianism denies the necessity of regarding sin as an enemy, and so arrives at the same result. One ignores the humbling fact of the *letters*; the other rejects

the enobling energy of the *points*. One refuses to acknowledge the weakness of humanity; the other declines to see the power of the Holy Ghost. Perfectionism cannot read אָדָם, *Adam*; Antinomianism will not read אָדָם, *odem*; and thus, two very opposite errors lead men to the same final consequences, — sin, and its wages, death. Rom. vi. 23. One of these errors ignores the existence of “the old man”; the other deliberately indulges all his attainable desires. In both cases, the wretched wanderer serves sin, lies to the Holy Ghost, and insults the God Who wrought out a redemption which *cleanses* as well as *saves*, and which humbles while it lifts up. There is an old Welsh hymn, which I have often heard sung with enthusiasm by the warm-hearted Cymry, the two first lines of which run thus: —

“Gwaed y groes sy’n codi’ fyny,
 ’R eiddil yn gonewerwr mawr,”

which were translated to me by a Welsh deacon, into English more pithy than elegant, thus: —

"The blood of the cross do set a man up,
And the blood of the cross do set a man down."

אֶדֶם, *Edom*, the Red Man, has raised, "set the man up," to the position of אֶדֶם, *odem*, the red jewel, but reminds him that he bears about with him still the אָדָם, *Adam*, *earth-clod* letters, which the sacred points are to be daily, hourly crucifying and putting away into a state of absolute humiliation, so that the loftiness of man may be bowed down, and the haughtiness of men made low, that the Lord alone may be exalted. Is. ii. 17; 2 Cor. x. 5. And teaching us to cry:—

"Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake." Ps. cxv. 1.

God "worketh in us to will and to do, of His good pleasure." Phil. ii. 13. HE writes the *Odem*-points on the *Adam*-letters, and *we* have done nothing! Only in the new power of those points, *His* gift, *can* we do anything; but in that power, we *shall* "do great things, and shall still prevail." 1 Sam. xxvi. 25.

The letters of אָדָם, *Adam*, certainly exist in

every human being ; and where the points of אדם, *Odem* are added, Adam will as certainly be crucified, and praise will be attributed to the אדם, Edom-Prince, Who has alone been "mighty to save," and Who, notwithstanding all our past rebellion and present weakness, so loves us that, as one of His saved Odems :

"I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. viii. 38, 39.

THE ROOT-WORD.

The three words which we have been discussing, so different in individual meaning, yet so closely related, and so evidently marked by features of family resemblance, are branches, growing out of one common root : —

אָדָם, *adam*, *red*, or he *glows* or *blushes*.

And the idea of *blushing beauty* characterizes this word of glorious paternity. In pronunciation, it can scarcely be distinguished from the sound of אָדָם, *adam*, the *red earth-clod*; although to the eye, the difference in the second point clearly marks it, for the Hebrew scholar, as having an independent existence of its own. In order therefore to prevent confusion in the mind of the unlearned reader, we will, when expressing this Hebrew word in English letters, write it thus : *adem*; which, too, approximates very closely to the

correct pronunciation, and will sufficiently distinguish it, for the English reader, from the branch-word which it so nearly resembles.

From this word, spring those at the head of our previous chapters, and the thoughts contained in them, arise from the thought permeating this: —

אָדֶם,	אֶדֶם,	אָדָם,
<i>Odem</i>	<i>Edom</i>	<i>Adam</i>
	אָדֶם,	
	<i>adem</i>	

In God's eternal purpose was the root of man's salvation. Again and again did the utter degradation of the human race tempt the outraged Creator to sweep out of existence the creatures which He had made, and which the devil had spoiled. And yet those creatures continued to multiply on the earth, aye, and to receive blessing, too, notwithstanding their revolting state of defilement. Adam could not be utterly blotted out, for the letters of his name stood in the Almighty counsels, in the warm tints of a "covenant of life

and peace";—stood there, inextricably involved in the promise of a victory to be achieved on his behalf, and in the "sealed evidence" of those counsels, of a lofty position to be dealt out to him, as the grace-gift of his Deliverer. Mal. ii. 5; Jer. xxxii. 11.

So God looked at His own celestial archives, and in the volume of that book (Ps. xl. 7), He read His eternal decree that there should be beauty in the earth-clod, far surpassing the loveliness of the first creation; so He looked down on the earth-clod in its sin, and reading the letters of His purpose there, His Infinite heart yearned out the cry:—

"Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it; so will I do for my servants' sakes, that I may not destroy them all." Is. lxxv. 8.

Blushing beauty! Could a blush tinge God's purpose, or could the ruined earth-clod ever brighten into fairness? Yes, the Omniscience of Jehovah foresaw the sin of Adam; the Love of Jehovah Elohim foreordained a means whereby man should be convinced of

his wickedness ; and the power of that same Triune Self-Existent Covenant-Keeper predestined that one after another of the ruined race should be "apprehended of Christ Jesus," and should by a grace unspeakable, be compelled to come in, that the covenant might be fulfilled. Phil. iii. 12 ; Luke xiv. 23.

The *reason* why man *needed* to blush, was his *sin* ; the *cause* of his being *able* to blush for it, was the Lord's *mercy*. No sinner ever yet felt ashamed of his sin, until the Lord enabled him to do so ; the cause was of the Lord," "because of His covenant." 2 Chron. x. 15 ; 2 Kings xiii. 23. And a soul ashamed of himself is lovely in God's sight ; for the Lord then beholds His own handiwork, erasing the deforming marks of Satan's meddling. Those whom Scripture records as standing highest in God's favor are those whose blushing for their own uncleanness laid them lowest at His feet, and whom recognizing His grace in them, He raised to His heart. Ezra and Daniel were covered with confusion before their God, and were gloriously blessed by Him ; Paul owned himself the chief of sin-

ners, and was made a chief apostle by the "wisdom given unto him"; the publican was so ashamed that he dared not look up, yet "went down to his house, justified." Ezra ix. 6; Dan. ix. 7; 1 Tim. i. 15; 2 Cor. xii. 11; 2 Peter iii. 15; Luke xviii. 13, 14.

The most loathsome absence of beauty in the hardened sinner is characterized by his brazen impudence in refusing all acknowledgment of his real state; and the Lord describes this climax of evil, and its consequence, twice over, in nearly the same words, by the mouth of the prophet Jeremiah:—

"Were they ashamed when they had committed abomination? Nay, they were not ashamed, neither could they blush; therefore they shall fall among them that fall; at the time that I visit them they shall be cast down, saith the Lord." Jer. vi. 15.

"Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush; therefore shall they fall among them that fall; in the time of their visitation they shall be cast down, saith the Lord." Jer. viii. 12.

But for those sons of Adam unto whom the Lord hath given "repentance unto life" (Acts xi. 18; Rom. ii. 4), there is all the richness of comfort in Christ Jesus. He beholds in every blush of their penitence, the beauty of His own accomplished purpose. And when the believer, graciously conscious of his own pollution, sobs forth the wail: — "I am black as the tents of Kedar"; the Lord tenderly whispers to his heart: —

"Comely as the curtains of Solomon."
"Exceeding beautiful"; "perfect through My comeliness"! Sol. Song i. 5; Ezek. xvi. 13, 14.

And when the soul, still trembling under the fact of its own deformity, again tearfully wails: —

"Look not upon me, because I am black" (Sol. Song i. 6), her Lord returns the thrilling answer: —

"Let Me see thy countenance, let Me hear thy voice; for sweet is thy voice, and thy countenance is comely." Sol. Song ii. 14.

Then the soul sees its glorious privilege; sees what is the "godly sorrow," the "re-

pentance unto salvation" (2 Cor. vii. 10); and "strong in the grace that is in Christ Jesus" (2 Tim. ii. 1), blushes out of shame into the bridal "beauty of holiness," as the "Lamb's Wife," and exclaims, in the love that thankfully takes, knowing *what* it takes:—

"Let the beauty of the Lord our God be upon us." "I am my Beloved's, and His desire is toward me." Ps. xc. 17; Sol. Song vii. 10; 2 Chron. xx. 21; 1 Chron. xvi. 29; Rev. xxi. 9, xix. 7.

And so, in God's sight, the beauty of a soul redeemed into penitence and newness of life, is far brighter than that of Adam, as he stood, pure and fair in cold creation-loveliness; for He not only tells us that:—

"There is joy in the presence of the angels of God, over one sinner that repenteth" (Luke xv. 10); but says also:—

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, *more* than over ninety and nine just persons which need no repentance." Luke xv. 7.

The literal meaning of Isaiah i. 18, shows this very beautifully, in its rich fulness of in-

timation that the power to repent of sin comes *after*, and is the *result* of an eternal purpose of salvation in the Divine Mind.

"Come now, and let us reason together, saith the Lord; though your sins be as scarlet double-dyed, they shall be made as white as snow; though they be *made red* (אָדָם, *adem*) like the crimson worm-stain, they shall be as wool."

Here in these words, addressed evidently to a soul under conviction, the phrases, "*scarlet double-dyed*," and "*crimson worm-stain*," refer to the *fact* of the loathsomeness of the sin actually existing in the human heart; while the words, "*made red*" are the very root-word of our subject, and contain the assurance that the revelation of a soul's real state, to its own consciousness, is a grace, given out of God's long ago settled purpose of salvation to that soul. He decreed that He would so show it its sin, that it should realize with bitter shame the degradation of that sin; and then, having so prepared it for pardon, He also predestinated that soul to enter into the living beauty of a forgiven one, saved from

its sin, and caused to rejoice by receiving "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Is. lxi. 3; Matt. i. 21. While the Lord gives judgment "burning instead of beauty" (Is. iii. 24), to the impenitent confiders in Self, He endues with the exquisite charm of His irreversible decrees, all whom the Holy Spirit bows under such conviction as He alone can give.

Thus, in Isaiah i. 18, "*scarlet*," and "*crimson*," are words describing sin's present fact of shame; but "*red*" is a word, which, in its Hebrew origin, goes back before the very existence of sin or sinner, to God's elective love and predestinating grace.

Repentance, sorrow for sin, is no more a work of man's natural performance or acquirement, than the pardon which answers it; both repentance and forgiveness come, "not of works, but of Him that calleth." Rom. ix. 11.

Long before man was born into this sinful state of work-failure, God's established purpose was, to "*call*." אָדָם, *adem*, *blushing beauty*, thrilled the Eternal Heart with its

yearning plan of rescue, before אָדָם, *adam*, the *earth-clod*, came to sin; before אֶדוֹם, *Edom*, the *Red Man*, came in the manifestation of that plan to save; and before אֶדֶם, *odem*, the *red jewel*, could be crystallized out of the crude shame of sin, into the blushing beauty of the soul redeemed by the FULFILLER's glorious proclamation: —

“IT IS FINISHED”! John xix. 30.

In Ex. xxv. 5, and xxxv. 7, 23, we read that the Lord commanded those who were “of a willing heart” (xxxv. 5), among the children of Israel, to bring, according to their ability, gifts of certain materials for making the tabernacle. Prominent in the list, stands the mention of “rams' skins, dyed red,” or, as the Hebrew has it, “made red”; and this word, translated “dyed,” or, “made red,” is our root-word, אֶדֶם, *adem*. We are told also that these “rams' skins dyed red,” were to be used for a very special purpose: —

“Thou shalt make a covering for the tent of rams' skins dyed red” (אֶדֶם, *adem*). Ex. xxvi. 14.

“And he made a covering for the tent of rams’ skins *dyled red*” (אָדָם, *adem*). xxxvi. 19.

“And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets, and the covering of rams’ skins *dyled red* (אָדָם, *adem*), and the covering of badgers’ skins, and the veil of the covering.” xxxix. 33, 34.

Thus, thrice over, are we informed of the use to which these “rams’ skins dyled red” were to be put. First, we get the “determinate counsel” of the Fatherhood: — “*Thou shalt make.*” Next, we have the accomplished work of the Only Begotten Son: — “*And he made.*” Lastly, the Trinity is completed by the applying power of the Holy Ghost: — “*And they brought.*” Here, too, we see how, in the first and second instances, God works quite apart from man; but in the third place, the circumstances are presented to us, as having been changed by the wonderful might of the two previous steps taken. In the first of these three passages, we see “heaven opened,” and, in the secret counsel of the Kingdom, the

Father addresses the Son, of Whom Moses was, as to service, a type. Deut. xviii. 15, 18; Acts iii. 22, vii. 37; Heb. iii. 1-5. Here we see, blooming into rich, glowing beauty, the "covenant of life and peace" (Mal. ii. 5, 6, compared with Is. liii. 9). 1 Peter ii. 22; 1 John iii. 5. And the Divine Son entered into that covenant, and rendered it, by His obedience, an actual, tangible thing. He "made a covering" of the beauty of His own atonement for His chosen church. He became her "near Kinsman," and He "spread the skirt" of His rich redemption over her (Ruth iii. 9), thus becoming for her so thoroughly "a covering of the eyes" (Gen. xx. 16), that the Lord might say to his enemies and hers:—

"He hath not beheld iniquity in Jacob, neither hath He seen perseverance in Israel; the Lord his God is with him; and the shout of a King is among them." Num. xxiii. 21.

But now that Father and Son have done their special work for the dead sinner, unjoined by him and totally separate from him; now that the purpose of Fatherhood and the obedience of Sonship (Eph. iii. 11; Phil. ii.

6-8) have accomplished salvation *for* him; *now*, the Holy Ghost is manifested by the accomplishment of that salvation *in* the soul; and so, most appropriately, the plural number comes into play, in the phrase:—

“And *they* brought.”

For hitherto God worked alone, *for* man (see John v. 17); now, by the gift of the Holy Ghost, God works *in* him, and *with* him. Of the unconverted it may be said, that “God was grieved *for* the misery” (Judges x. 16); and that “while we were yet sinners, Christ died *for* us.” Rom. v. 8. But the soul, once converted, “made nigh by the blood of Christ (Eph. ii. 13), enters into an abiding companionship *with* the Lord, through the indwelling of the Holy Spirit; and in the dignity of this new patent of nobility, is permitted to say:—

“It seemed good *to the Holy Ghost and to us.*” Acts xv. 28.

There is association, fellowship and agreement!

God ~~devises~~ the plan whereby man may be made a fit dwelling-place for Himself.

The God-man renders the plan a fact.

The Eternal Spirit takes possession of the man, and enables him, as a Christian, to do what the dead sinner never could, namely to present his "body a living sacrifice, holy, acceptable unto God." Rom. xii. 1.

The work of redemption by Christ Jesus is a finished, perfect work. The "work of the tabernacle of the tent" (Ex. xxxix.) was "finished," and then "they brought" it. So the Purpose ordains, the Blood fulfils (how often the Lord used the word "*fulfil*," of His work!), and the Spirit applies. And then God and the believer are at one with each other. Now we read of "laborers together with God," "fellow-heirs." Now come into view all the "togethers," in their "blushing beauty" of being "quickened together," "raised together," "seated together," "glorified together." 1 Cor. iii. 9; Eph. ii. 5 and John vi. 63; Eph. ii. 6; Rom. viii. 17.

God and man are divided no more, when the Spirit has once applied the blood, The "middle wall of partition" is "broken down" (Eph. ii. 14), and "they" work together.

Our Lord's priestly prayer in John xvii., thrillingly describes this blessed position into which the believer is brought, as the result of the Purpose, the "Obedience unto death," and the application.

The Jewish high priest, when he sprinkled the blood before the mercy-seat, on the great day of atonement, stood inside the veil, under the "covering of rams' skins dyed red." He could not approach the mercy-seat without being roofed over with the types and emblems of God's purpose to bring beauty and joy into the midst of human shame and death. No light was kindled there in that Most Holy Place. The light of human reason, kindled by human hands, could never enable man to read God's wonderful designs of love. But the SHECHINAH blazed forth from between the cherubim! Ex. xxv. 22; Num. vii. 89; 1 Sam. iv. 4; 2 Sam. vi. 2; 2 Kings xix. 15; Is. xxxvii. 16; Ps. lxxx. 1, xcix. 1; Ezek. x. 2, 6, 7. GOD HIMSELF lighted up the Holy of Holies, and flashed forth His glory on the "rams' skins dyed red." He alone could light up His own mysteries.

“ Blind unbelief is sure to err,
And scan His work in vain;
God is His Own Interpreter,
And HE will make it plain.”

But He makes it plain only to those who, leaving earth's false glare, “have boldness to enter into the Holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the veil, that is to say, His flesh.” Heb. x. 19, 20. Outsiders, who have never “entered into that within the veil” (Heb. vi. 19), imagine that there, as without, “clouds and darkness are round about Him” (Ps. xcvi. 2); even believers, at first, “fear as they enter into the cloud,” as they pass through the veil into the sacred mysteries beyond (Luke ix. 34); but, once there, they find their Saviour-God, and realize that “with Him is no darkness at all” (1 John i. 5), for “He covereth Himself with light as with a garment” (Ps. civ. 2); and in that “Fountain of light,” they “see light” (Ps. xxxvi. 9); and they “see what is the fellowship of the mystery” (Eph. iii. 9); for they can read the thoughts hidden from the world, but revealed

unto the souls made "kings and priests unto God" (Col. i. 26; Rev. i. 6), in those "rams' skins dyed red." They can read His long formed plan; they can feel that *for* them, and *in* them, that plan has been accomplished, *or they would not be there, within the veil!* So, looking at the "blushing beauty" covering their souls with its glory-gift, they burst into the glad new song:—

"We know that all things work together for good to them that love God, to them that are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the First-born among many brethren. Moreover whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth"! Rom. viii. 28-33.

When a thought of man entered into God's purpose, there was *a blush*;—but when His own Son “pleaded the cause of our reproach,” declaring Himself “not ashamed to call us brethren” (1 Sam. xxv. 39; Heb. ii. 11, 12), there was *beauty*;—and we have cause to say of our Deliverer:

“My Beloved is white and ruddy” (אָדָם, *adom*), “a standard-bearer among ten thousand.” “His mouth is most sweet” (it spoke for me, and it tells me how He pleaded); “yea, He is altogether lovely. This is my Beloved, and this is my Friend, O daughters of Jerusalem.” Sol. Song v. 10, 16.

“*White*,” in His own purity;—“*ruddy*,” with the Adam-tinge assumed on my behalf! Yet “not ashamed” of me! “Is not this THE CHRIST”? John iv. 29.

And he puts His own rich beauty upon His Church, and she is “changed into the same image, from glory to glory, even as by the Spirit of the Lord.” 2d Cor. iii. 18.

He bore the shame, and even despised it, for her, even as Jacob despised into insignificance the waiting and toiling for his beloved

Rachel. Heb. xii. 2; Gen. xxix. 20. He took all reproach "out of the way," so that no shame, no judgments, are left for her. Col. ii. 14; Is. liv. 4; Zeph. iii. 15.

"No drop remains of all the curse
For rebels who deserved the whole;
No arrows dipped in wrath, to pierce
The guilty, but returning soul.

"Peace by such means so deeply bought,
What rebel could have hoped to see?
Peace by his injured Sovereign wrought,
His Sovereign fastened to a tree."

And now He beholds His redeemed ones, reconciled by Himself unto God (Eph. li. 16; Col. i. 21), and He becomes unto them "a crown of glory, and a diadem of beauty." Is. xxviii. 5. In giving Himself to the Church, He clothes her with beauty, and, viewing His own finished work in her, He exclaims:

"How fair and how pleasant art thou, O love, for delights"! Sol. Song vii. 6.

In the same chapter, the fifth verse, addressed to the Church, shows how God's purposed plan to remove the shame of her sin, has bloomed into beauty;—and in this, as in

all similar passages of Scripture, we read the double fact, that the Church is royal and fair, but that she is so, by *gift*, and not by *origin*:

“Thine head upon thee is like Carmel, and the hair of thine head like purple;—the king is held in the galleries.”

The word “*Carmel*,” in Hebrew, signifies not only the name of a mountain, but means also “*a fruitful place*”;—and, in addition to that, by affinity with the Sanscrit, Armenian, and Arabian, suggests the idea of the *worm-dye*, changed into “*splendor of crimson*.” Does not this describe a long history in a very few words? The Church had once the worm-dye of sin;—but her Lord’s purpose has given her the “splendor of crimson” in the enfoldings of His righteous robe of salvation. The word “*galleries*,” might be better translated either “*flowings*,” or “*ringlets*.” The first rendering would remind us how He paused in His “passing-by,” “*held*” by His glorious pity for the lost one. Ezek. xvi. 8; Luke xviii. 37, 40. The second rendering would accord very touchingly with the Lord’s admiring love, as expressed in the beginning of the verse, and well carries out the figure:

"Thine head upon thee is like the splendor of crimson, and the hair of thine head like purple;—the king is held (margin, *bound*) in the ringlets."

He so loves the beauty of His redeemed, and is so bound up in their welfare, that He numbers and protects the hairs of their head (Matt. x. 30; Luke xxi. 18), and entangles Himself inextricably in the loveliness which His grace has brought in them. He beholds in them no shame, no disgrace, but the flush of loving expectation, watching for his coming to take them home, glorying in His messages, in each of which He speaks good words and comfortable words;—and He rejoices in the "splendor of crimson" which suffuses the brow of the Church, as she longs for the hour when she and her Lord shall speak "face to face," that their "joy may be full." Zech i. 13; Hos. ii. 14; John iii. 2; 2 Peter iii. 12; 2 John 12; 3 John 14.

But all this gives the Church no excuse for boasting. If she is clothed radiantly in the "splendor of crimson," as אָדָם, *odem*, the *red jewel*, the cause is not in herself;—the cause of

אֵדֶם, *odem*, is in the rootword, אָדָם, *adem*, and the means are in the אֶדְוֶם, *edom*, the "Branch out of his roots." Zech. iii. 8, vi. 12; Is. iv. 2, xi. 1; Jer. xxiii. 5, xxxiii. 15; Luke i. 78, margin.

"Boast not against the Branches. But if thou boast, *thou bearest not the root, but the root thee.*" Rom; xi. 18.

"He that glorieth, let him glory in the Lord." 2 Cor. x. 17; 1 Cor. i. 31; Jer. ix. 24.

Thus, step by step, we have traced the course of Divine grace, whose history is wrapped up and contained in the one little name, *Adam*, at the beginning of the long list in 1 Chron. i. 1.

We have seen how God shows us to ourselves as being:

אָדָם, *Adam, the red earth-clod.*

We have seen how He shows Himself to us for our salvation as:

אֶדְוֶם, *Edom, the Red Man.*

We have seen how He shows Himself to us, *in us*, as having made us:

אֶדֶם, *Odem, the red jewel.*

And we have seen how all this rescuing glory and love are rooted in His changeless purpose of:

אָדָם, *Adem, blushing beauty.*

“What shall we then say to these things”?

We long to see Him who has so loved us. The jewel pines for the dignity of a fitting rest on the bosom of its Owner. The bride, grateful for the tenderness of Him who hath lifted her in His betrothal, from her low estate (Hos. ii. 19, 20), watches eagerly for the coming of her Lord to take her home for ever. We who “loved Him because He first loved us” (1 John iv. 19), do rejoice in Him, “though now we see Him not, with joy unspeakable, and full of glory.” 1 Pet. i. 8.

But yet “there’s more to follow”! And we wait for the manifestation, when He will gather His jewels finally together in one regalia, when we shall hear that One dear Voice calling us to meet Him in the air, “when He shall come to be glorified in His saints, and admired in all them that believe.”

And while we are yet held in the waiting time, let us remember that if one mere word of His written love has such rich fulness, there must be an unimagined wealth treasured up for us in the coming eternity of spoken, face to face communion, with the promise of which, He strengthens us, when he says :

Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." 1 Cor. ii. 9.

"Surely I come quickly" ! Rev.xxii. 20.

How can each ransomed soul do other than sigh forth, in the power of its odem-love :

"Even so, come, Lord Jesus."

And when His glad shout (Thess. iv. 16), has caught us up to meet Him in that promised coming, then, clasped for ever to His Heart, in the fulfillment of "that blessed hope" (Tit. ii. 13), we shall feel in that first rapture of union with Himself:

"AH! 'TIS HEAVEN AT LAST"!



